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THE
CREDIBILITY
OF THE
GOSPEL HISTORY,
PART II.
OR, THE
PRINCIPAL FACTS
OF THE
NEW TESTAMENT

Confirmed by Passages of Ancient Authors, who were
contemporary with OUR SAVIOUR or his APOSTLES, or
lived near their time.

VOL. IV.

Containing the History of the *Christian* Writers from the Year
CCXXXIII. to CCL. with their Testimony to the Books of
the NEW TESTAMENT.

By *NATHANIEL LARDNER*.

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MDCCL.



MVSEVM

BRITANNICVM

T H E
C O N T E N T S
O F T H E
F O U R T H V O L U M E.

Chapt.	Book I.	A. D.	Page.
XL.	<i>D</i> ivers Writers in the former Part of the third Centurie.		423.
XLI.	NOETUS, and others, called Heretics, in the former Part of the third Centurie, or soon after.		438.
XLII.	St. GREGORIE, Bishop of Neocesarea.	243.	480.
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Ar

C O N T E N T S.

*An alphabetical Catalogue of Chri- }
stian Authors and Sects in Vol. } 910.
iii. and iv.*

*An alphabetical Table of principal Matters
in Vol. iii. and iv.*

Errata.

PAge 488. l. 15. and 22. read *Amasea*.
p. 623. l. 4. from the bottom r. con-
sequences.
p. 636. l. 6. r. differed.
p. 739. l. 9. r. *Tbascius*.
p. 778. l. 11. after *done* add John xiii. 14.
15.

T H E

THE
 PRINCIPAL FACTS
 OF THE
 NEW TESTAMENT
 CONFIRMED, &c.

BOOK I.

CHAP. XL.

*Divers Writers in the former Part
 of the third Centurie.*

I. JUDAS. II. *Anonymous Author of the
 Passion of PERPETUA and FELICITAS.*
 III. PROCULUS. IV. GEMINIANUS. V.
 TRYPHON.

" I. **A**T that time, says (a) Eusebe in A. D.
 " *his Ecclesiastical Historie*, liv- 202.
 " ed also Judas, another writ-
 " er, who published a Commentarie upon
 " *Daniel's Seventy Weeks*, concluding his

(a) *Euseb. L. vi. cap. 7.*

A. D.
202.

“ computation of the times at the tenth
“ year of *Severus*; who likewise thought,
“ that the so much talked of coming of
“ *Antichrist* was then at hand. So strange-
“ ly did the raising of that persecution di-
“ sturb the minds of many.”

St. *Jerome* likewise, in his Catalogue of Ecclesiastical Writers, has a chapter for this person. But he mentions no other work of his, beside this. He says, that (b) *Judas* commented largely upon *Daniel's* Seventy Weeks, and brought down his chronologie of former times to the tenth year of *Severus*. This writer is placed by *Cave* at the year of *Christ* 202. where his chronologie ended. It is probable, this commentarie would afford many testimonies to the New Testament, if it were still extant. It might be useful also on other accounts.

A. D.
203.

II. In that persecution suffered in *Africa*, at *Tuburbium*, as (c) some have thought, or,

(b) *Judas* de septuaginta apud *Danielem* hebdomadibus plenissime disputavit, et chronographiam superiorum temporum usque ad decimum *Severi* produxit annum. *De Vir. Ill. cap. 52.*

(c) Vid. *Ruinart. Act. Mart. Admonit. in Passionem S. S. Perpetuae, &c. § 2. p. 90.*

as (d) others, more probably, at *Carthage*, *Perpetua*, *Felicitas*, *Revocatus*, *Saturninus*, *Saturus*, and *Secundulus*. The year is not certain. *Ruinart* (e) thinks, their martyrdom happened in 202. or 203. *Basnage* (f) in 203. *Tillemont* (g) in 203. or 205.

Perpetua is celebrated (h) by *Tertullian*, as a martyr, who suffered with great firmness. *St. Augustin* published (i) three discourses, pronounced by him on the anniversary of those Martyrs, which are still extant (k) among his Sermons. The day was called by the names of *Perpetua* and *Felicitas*, such fortitude being esteemed, as (l) he says, more admirable in the weaker sex, than the other.

(d) *Ruinart. ib. et §. 3. Basnage. Ann. 203. n. iv. Tillemont Mem. Ecc. Tom. 3. Part i. p. 233. Sainte Perpetue, &c. Art. i. et Note iv. p. 503. Pagi 198. n. v. et 203. n. v.*

(e) *ib. n. 4. p. 91.*

(f) *Basn. ibid.*

(g) *Tillem. ib. et Note iii.*

(h) *Quomodo Perpetua fortissima martyr sub die passionis in revelatione paradisi solos illic commartyres suos vidit. Tertull. de Anima cap. 55. p. 353, D.*

(i) *De natali Perpetuae et Felicitatis, tractatus tres. Possid. Ind. Opusc. S. Aug.*

(k) *Serm. 280, 281, 282.*

(l) *Refulget et praeeminet inter comites martyres et meritum et nomen Perpetuae et Felicitatis, sanctarum Dei famularum. Nam ibi est corona gloriosior, ubi sexus infirmior. Aug. Serm. 281. in.*

A. D.
203.

St. *Augustin* (m) has also in other places made mention of *Perpetua* and her Passion. We still have such a piece entitled (n) *The Passion of the Saints Perpetua and Felicitas with their companions*. *Basnage* (o) allows it to be ancient. And (p) *Tillemont* says, it is one of the finest monuments of antiquity. Indeed the storie is affecting, and the piece is curious in divers respects. But I must not stay to transcribe particulars. It may suffice to say, that *Secundulus* (q) dyed in prison; *Saturninus*, *Revocatus*, *Saturus*, and the two women, according to (r) the sentence pronounced by the judge, (s) were exposed to the wild beasts in the amphitheatre, on (t) the birth day of *Antonin Geta*, *Cesar*, and son of the Emperour *Severus*, supposed to be the seventh day of March. *Vivia Perpetua* (u) was about two and twenty years

(m) Quam multos parentes filii prohibebant mori, sicut novimus et legimus in passione beatae Perpetuae *August. in Ps.* 47. p. 423. *B. T. iv. Bened. Vid. eund. de Anima. l. 1. cap. x. l. 3. cap. ix. l. iv. cap. 18. Tom. x. Bened.*

(n) *Ap. Act. Mart. p. 92. &c.*

(o) *Basn. ib. n. viii.*

(p) *As before, Art. i. p. 232.*

(q) *Pass. Perpet. &c. num xiv. p. 99. Act. Mart. Ruinart.*

(r) *Ibid. n. vi. p. 95.*

(s) *N. xix. et seqq. p. 100, 101.*

(t) Munere enim castrensi eramus pugnaturi. Natale tunc Getae Caesaris, *ibid. n. vii. p. 96.*

(u) *N. ii. p. 93.*

of

of age, of a good familie, well educated, honourably married, had a father and mother, and two brothers, then living, and a young child not yet weaned from her breasts, at the time of her imprisonment. And, as it seems, the (*w*) whole familie was *Christian*, except her father, who did his utmost to perswade his daughter to save her life by renouncing her religion.

A. D.

203.

The author of this historie is called Anonymous by (*x*) *Cave*. Some have (*y*) guessed, that *Tertullian* might be the writer of it. But though that opinion be for the present given up, there is a dispute subsisting among learned men about the character of the writer; whether he was a *Montanist*, or a *Catholic*. Indeed the composer of this piece is now generally called not an author, but (*z*) a collector. For (*a*) *Perpetua* here

(*w*) Et ego dolebam canos patris mei, quod solus de passione mea gavisurus non esset de toto genere meo. *Ib. n. v. p. 95.*

(*x*) *Hist. Lit. P. i. p. 64.*

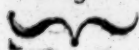
(*y*) *Vid. Ruinart ib. p. 91. n. 5.*

(*z*) Inquirendum tandem, quisnam fuerit horum Actorum auctor, seu potius collector, cum eorum maximam partem a *Perpetua* et *Saturo* scriptam fuisse nemo inficiari possit. *Ruinart. ib. Conf. Basnag. 203. n. vi.*

(*a*) Haec ordinem totum martyrii sui jam hinc ipsa narrabit, sicut conscriptum manu sua, et suo sensu reliquit. *Ap. Ruinart. ib. p. 93. n. ii.*

A. D.

203.



relates her own historie herself, with the visions she had in prison, till (b) the very day before her passion. Here is besides a (c) vision of *Saturus*, said likewise to be writ by himself. *Tillemont* therefore says, “ That (d) the principal and best part of this piece was writ by *Perpetua* herself on the eve of her martyrdom. There is also a vision writ by *Saturus* himself. The rest is the work of a contemporarie author, as appears from the preface; where he professeth to write what he knew, appealing to those who were present at the martyrdom.” So *Tillemont*, and to the like purpose others. Nevertheless I do not perceive *Augustin* to (e) allow, that *Perpetua* writ any part of her Passion. However, whether author, or collector of these Acts, (f) *Basnage*, after (g) *Henry Valesius*, contends stiffly, that he was a *Montanist*. And

(b) Hoc usque in pridie muneris egi: ipsius autem muneris actum, si quis voluerit, scribat. *Ib.* p. 98. n. x.

(c) Sed et *Saturus* benedictus hanc visionem suam edidit, quam ipse conscripsit. *Ib.* p. 98. n. xi.

(d) *Tillem.* as before. p. 232.

(e) De fratre autem sanctae *Perpetuae* *Dinocrate*, nec scriptura ipsa canonica est, nec illa sic scripsit, vel quicumque illud scripsit, &c. *Aug. de Anima lib. i. cap. x.*

(f) *Basn.* Ann. 203. n. v.

(g) *Vid. Ruinart. Act. M. p. 91. n. 6.*

from the character of the writer of the Acts he farther argues, that (b) *Perpetua* and the rest who suffered martyrdom with her were all of the same sect. On the contrarie, *Ruinart* (i) is perswaded, the writer was a Catholic. And (k) *Dodwell* has argued strongly on the same side of the question.

A. D.

203.

In this piece there are not many texts of scripture. However, we shall observe a few particulars.

1. Here are words of (l) *John* xvi. 24. *John.*

2. The passage of *Joel* ii. 28. is (m) here *Acts.* at length, the same that is cited by *St. Peter*, *Acts* ii. 17. But I don't observe any proof of it's being taken out of the book of the *Acts*.

3. If I mistake not, there is an allusion, 1 *Cor.* (n) or reference to 1 *Cor.* xiv. 22.

(b) *Basn. ib. n. vi.*

(i) *Ruinart. ib.*

(k) *Diff. Cypr. iv. n. 12, 13.*

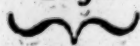
(l) *Sed qui dixerat, Petite et Accipite, petentibus dedit eum exitum, quem quisque desideraverat. ap. Ruin. p. 100. n. xix.*

(m) *Ibid. p. 93. n. i.*

(n) *Cum semper Deus operetur quae repromisit, non credentibus in testimonium, credentibus in beneficium, ibid.*

A. D.

203.

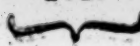


1 John.

4. The writer in the preface alludes to (o) the begining of St. John's first Epistle, and adopts some of the words of it. See 1 John i. 1, 2, 3.

A. D.

212.



III. *Proculus* has been already (A) taken notice of, as mentioned by *Tertullian* together with divers other ecclesiastical writers; and on account (B) of the Dialogue or Conference of *Caius* upon the point of *Montanism*. I think it proper to take some farther notice of him in this place.

'Tis undoubted, that the person, with whom *Caius* disputed, was then a *Montanist*. He is expressly called by *Eusebe* (p) a leader, or patron of the *Cataphrygian sect*, and a follower of *Montanus* by (q) *Jerome*, and (r) *Pho-*

(o) Et nos itaque quod audivimus et contrectavimus annuntiamus et vobis, fratres et filioli, ut et vos qui interfuistis, rememoremini gloriæ Domini : et qui nunc cognoscitis per auditum, communionem habeatis cum sanctis martyribus, et per illos cum Domino Jesu Christo. *ibid.*

(A) See *Vol. ii. p. 563, 564.*

(B) See *Ch. 32. Numb. i. Vol. iii. p. 21. . . . 31.*

(p) πρόκλης τῆς κατὰ Φρύγας προΐσταμένης γνώμης. *H. E. l. 2. c. 25. p. 67. D. πρὸς πρόκλην τῆς κατὰ Φρύγας αἰρέσεως ὑπερμαχῶντα, id. l. 6. cap. 20.*

(q) *Adversum Proculum; Montani Sectatorem. De V. l. cap. 59.*

(r) Κατὰ πρόκλην δὲ σπαρταστὴν μοντανῶν, *Cod. 48. p. 37. in-*

tius. According to the author of the Catalogue of heretics at the end of *Tertullian's* book of *Prescription against heretics*, who is supposed by *Dodwell* (s) and (t) *Pagi*, to have been contemporarie with *Tertullian*, and by (u) *Tillemont*, to have writ about the year 200. there were (w) two parties of the *Montanists*; the one called after *Proclus* or *Proculus*, the other after *Aeschines*. And the former are reckoned to (x) have been more orthodox than the later in the doctrine of the Trinity.

'Tis certain therefore, that there was one *Proculus*, a *Montanist*, at the begining of the third Centurie, with whom *Caius* disputed. But whether he be the same, whom *Tertullian* mentions and highly commends together with several ancient ecclesiastical writers, admits a question. *Valesius* (y) thinks, they were two different persons; the former an *Asiatic*, the later an *African*. But

(s) *Diff. Sing.* p. 216. ap. *Pearson. Op. Post.*

(t) *Crit.* 171. num. iv.

(u) *Tertullien. Art. iv.* p. 344. et *Note vii.*

(w) *Accesserunt alii haeretici, qui dicuntur secundum Phrygas. Sed horum non una doctrina est. Sunt enim qui Kata Proclum dicuntur, sunt qui secundum Aeschinem pronuntiantur.* ap. *Tertull. de Praeser. Haer. cap. 52.* p. 254. c.

(x) See *Caius. in Tillem. Mem. T. 3. P. i.* p. 295.

(y) *Annot. in Euf. l. iv. cap. 20.* p. 123.

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by *Cave* (z) his arguments are reckoned of no great weight: and *Tillemont* (a) allows it to be very probable, that one and the same person is intended; and thinks that he whom *Tertullian* speaks of may have been the means of drawing him into the *Montanist* scheme.

That *Proculus* is commended by *Tertullian* (b) as an excellent example of chastity and *Christian* eloquence. He writ against the *Valentinians*, and for that reason is joyned by him with *Justin Martyr*, *Irenaeus*, and other the most eminent writers of the church. But the work itself is not in being, nor doth there remain any other account of it, that I remember.

I have all along supposed, that *Proclus* and *Proculus* are one name, only writ differently; the former chiefly used by the *Greeks*, the other by the *Latins*. For in speaking of the

(z) *Hist. Lit.* p. 65.

(a) *Tillem.* as before. See him likewise in *Tertullien Art.* viii. p. 363. 364. & *Note xv.* p. 552.

(b) . . . quas tot jam viri sanctitate et praestantia insignes, nec solum nostri antecessores, sed ipsorum haeresiarcharum contemporales, instructissimis voluminibus et prodiderunt et retulerunt: ut *Justinus philosophus et Martyr*, ut *Miltiades* . . . ut *Irenaeus* . . . , ut *Proculus noster*, virginis senectae, et *Christianae eloquentiae dignitas*: quos in omni opere fidei, quemadmodum in isto, optaverim assequi. *Test. adv. Valent.*

same

same affair *Caius's* antagonist is called *Proclus* by *Eusebe* and *Photius*, *Proculus* by *Jerome*.

A. D.

212.

About this time there were several of this name, as *Proculus Torpacion*, a *Christian*, mentioned by (c) *Tertullian*, as well known to the Emperour *Severus*, of whom we may have occasion to say more at some other season.

There was likewise a Proconsul of *Asia* named (d) *Proclus Quintilianus*, who pronounced sentence against *Pionius*. But when that excellent Martyr suffered, whether in the time of *Marc Antonin*, or of *Decius*, is a point much contested (e) by learned men, though *Eusebe* has expressly mentioned his martyrdom in his (f) *Ecclesiastical Historie*.

Beside these, there is one *Proclus*, a Bishop, who joyns with five other Bishops in a Let-

(c) Ipse etiam Severus, pater Antonini, Christianorum memor fuit. Nam et Proculum Christianum, qui Torpacion cognominabatur, Euhodiae procuratorem, qui eum per oleum aliquando curaverat, requisivit, et in palatio suo habuit usque ad mortem.

(d) Ἐπὶ πρόκλῳ κωνσταντινῶν ἀνθυπάτῃ τῆς ἀσίας. *Chron. Pasch.* p. 270. *D. Conf. Act. Mart. Ruinart.* p. 138. 149. 151. et *Tillemont Note v. Sur S. Pione.* p. 450.

(e) Vid. *Ruinart. ib.* p. 137. et seqq. *Basnag. Ann.* 269. n. 21. et seq. 250. n. 7, 8. et *Saint Pione* p. 230. et *Note ii.* p. 445. dans *Tillemont Mem. Ec. T. iii. P. ii.*

(f) *Lib. 4. cap. 15. p. 135. C. D.*

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ter (g) to *Paul of Samosata*, supposed to have been writ some time between 264 and 270. But the genuiness (h) of that letter has been called in question.

I need not here take notice of any more of this name, who lived a good while before, or after this time; and therefore are in little danger of being confounded with our *Proculus*, or any of the other just mentioned.

A. D:
232.

IV. “ *Geminus*, says (i) *Jerome* in his Catalogue of Ecclesiastical Writers, Presbyter of the church of *Antioch*, composed a few monuments of his wit, flourishing under the Emperour *Alexander*, and *Zebennus* Bishop of his city, chiefly about the time that *Heraclas* was ordained Bishop of the church of *Alexandria*”.

In his Chronicle *Eusebe*, or rather *Jerome*, at the sixth of the Emperour *Alexander*, of *Christ* 227. writes: “ *Geminianus* (k) pres-

(g) *Ap. Labb. Concil. T. i. p. 844. &c.*

(h) *Vid. Basnag. Ann. 264. n. vi. vii.*

(i) *Geminus Antiochenae ecclesiae presbyter, pauca ingenii sui monumenta composuit, florens sub Alexandro principe, et episcopo urbis suae Zebenno eo vel maxime tempore, quo Heraclas Alexandrinae ecclesiae pontifex ordinatus est. De Vir. Ill. cap. 64.*

(k) *Geminianus presbyter Antiochenus, et Hippolytus, et Beryllus, episcopus Arabiae Bostrenus, clari scriptores habentur. Chron. p. 173.*

“ byter

“ byter of *Antioch*, and *Hippolytus*, and *Be-*
 “ *ryllus* Bishop of *Bostra* in *Arabia*, are c-
 “ steemed famous writers.”

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232.

Here is a small difference. For in the Catalogue *Jerome* says, *Geminus*, or *Geminianus*, flourished in the time of *Zebennus*: whereas in the Chronicle he puts him a year before *Zebennus* was Bishop of *Antioch*, whose ordination is there placed at the seventh year of *Alexander*. *Tillemont* (l) reconciles this difference thus: That *Geminianus* appeared in the world at the year 227. but was more especially famous about the year 231. or 232. when *Heraclas* was Bishop of *Alexandria*. I think, that in the Chronicle, where *Jerome* was pleased to name several persons together, and put them at one and the same year; 'tis not to be expected, that the time should suit them all alike. And he was at liberty to mention their time more exactly in his Catalogue, if he thought fit, and had room. This writer is placed by *Cave* at the year 232.

I have formerly mentioned (C) the succession of the Bishops in the church of *Antioch* from the time of the Apostles to *Sera-*

(l) See Saint Urbain. *Tillem: Mem. Ecl. T. 3. P. 2. p. 46.*

(C) See Vol. i. p. 423. Vol. ii. p. 555.

A. D.
232.

pion, the eighth Bishop of that church. *Asclepiades*, the ninth, succeeded him in 211. The tenth was (m) *Philetus*, ordained about 220. The eleventh (n) *Zebennus*, or *Zebinus*, in 228. The twelfth (o) *Babylas*, who had the honour to dye a martyr for *Christ* in the *Decian* persecution, in the year (p) 249. or (q) 250. The year of his ordination is not certain. It is supposed by some (r) to have been 237. or 238. He was succeeded (s) by *Fabius*, who dyed (t) in the begining of the year 252. His successor was (u) *Demetrian*, whom *Paul* of *Samosata* succeeded in (w) 260.

A. D.
233.

V. " *Tryphon*, says (x) *Jerome* in his Catalogue

(m) *Euf. H. E. L. vi. cap. 21. p. 223. C.*

(n) *Id. ibid. cap. 23. p. 224. C. Conf. Euseb. Chr. p. 172, 173.*

(o) *ib. cap. 29.*

(p) *Vid. Basnag. Ann. 239. Num. iii.*

(q) *See Saint Babylas in Tillem. Tom. 3. P. 2. p. 292.*

(r) *Vid. Basn. ib. n. i. et Tillem. ib. p. 288. et Not. i. et ii. Jur Saint Babylas.*

(s) Παρακλησίας ἐν ἀντιοχείᾳ τῇ βαβύλᾳ μετὰ τὴν ὁμολογίαν ἐν δισμωτηρίῳ μετελλάξαντες, Φάβιος τῆς αὐτόθι προέσταις ἐκκλησίας. *Euf. l. vi. cap. 39.*

(t) *Vid. Pagi 252. num. vi. Tillemont St. Dénys d' Alex. Secl. vii. Mem. T. iv. P. 2. p. 563, 564.*

(u) *Vid. Euseb. l. vi. cap. 46. p. 248. A. et lib. vii. cap. 14.*

(w) *Vid. Pagi. 261. n. vi.*

(x) *Tryphon* Origenis auditor, ad quem nonnullae ejus exstant epistolae, in scripturis eruditissimus fuit. Quod quidem

“ *talogue*, a disciple of *Origen*, to whom several of his letters, still extant, were written, was very skilfull in the scriptures; as his many pieces every where shew, but especially that book, which he published about the red heifer in *Deuteronomie*, [It should be *Numbers*. See Chapt. xix.] and the half pieces of the living creatures layd by *Abraham's* pigeon and turtle-dove in *Genesis*.” See *Gen. xv. 9, 10, 11*. This learned man is placed by *Cave* at the year 233. His works are not extant.

dem et multa ejus sparsim ostendunt opuscula, sed praecipue liber, quem composuit de vacca rufa in Deuteronomio, et de dichomematibus, quae cum columba et turture Abraham ponuntur in Genesi. *De V. I. cap. 57.*

C H A P. XLI.

*Noetus, and others, called Heretics,
in the former Part of the third
Centurie, or soon after.*

I. NOETUS. II. VALESIA NS. III. AN-
GELICS. IV. APOSTOLICS. V. ORIGE-
NISTS.

His Time. I. **B**ASNAGE (a) supposeth, that No-
etus arose about the year 240. Fa-
bricius (b) about 245. And indeed, as Epi-
phanus composed his work against heresies in
375, or 376. and he there says, that (c) No-
etus lived about 130 years before that time,
we are carried up to the year 245. But Epi-
phanus does not pretend to be exact. And
since we have supposed Hippolytus, who writ
against the Noetians, to have flourished about
the year 220. we cannot place Noetus much
later. Beausobre (d) has argued after a like

(a) *Vid. Basnag. Ann. 256. n. 14.*

(b) *Vid. Philastr. de Haer. 53. not. (a) p. 105. Ed. Fabr.*

(c) ἀλλ' ὡς πρὸ χρόνῳ τῶν τῆτων ἑκατοὶ τριάκοντα, πλείω ἢ
ἑλᾶσσον. *Epiph. H. 57. p. 479. C.*

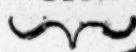
(d) *Vid. Hist. de Manich. P. 2. l. 3. ch. vi. p. 533. not.*

(7.) *T. i.*

manner.

manner. He says, that *Noetus* must have published his notion sooner than is intimated by *Epiphanius*, because *Hippolytus*, who flourished about the year 222. speaks of *Noetus* as dead some time before he writ against him. However, this argument of that learned man depends in part upon the supposition, that the work ascribed to *Hippolytus* is genuine. *Huet* (e) observes, that *Noetus* was contemporarie with *Origen*, which I presume will not be denied by any.

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The piece referred to by *Beausobre*, sometimes called a homilie against *Noetus*, by others supposed to be the concluding article of *Hippolytus*'s work against heresies, begins in this manner: "Others (f) there are, who advance another opinion, being disciples of one *Noetus*, of *Smyrna*, who lived not long agoe. He elated with pride sayed, that *Christ* was the Father himself, and that the Father was begoten, and suffered and dyed. He likewise sayd, that he him-

His His-
torie and
Opinions.

(e) Vid. *Huet. Origenian. l. 2. c. 2. qu. 2. n. xi. p. 37. c.*

(f) Ἐτεροί τινες . . . , γινόμενοι τινὸς νοῦτου μαθηταί, ὃς τὸ μὲν γένεσθαι ἢ σμιρναῖος, ἢ πρὸ πολλῆς χρόνου γινόμενον . . . Ἐφη τὸν κρείσσονα αὐτὸν εἶναι τὸν πατέρα, καὶ αὐτὸν τὸν πατέρα γιγενέσθαι καὶ πεπονθέναι καὶ ἀποτεθῆναι. *Hippol. contr. Haer. Noet. n. i. p. 5. 6. T. ii. Ed. Fabric.*

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“ self was *Moses*, and his brother *Aaron*.
 “ When the blessed presbyters had heard of
 “ these things, they called him before the
 “ church, and examined him. At first he
 “ denyed, that he held such a doctrine. But
 “ at length, after having concealed himself
 “ for a while, when he had got some few to
 “ be of the same erroneous opinion with
 “ him, he became more readie to defend it
 “ publicly. The blessed Presbyters then
 “ called him before them again. When he
 “ sayd: *What (g) harm do I do in honouring*
 “ *Christ?* To whom the presbyters answer-
 “ ed: We also know there is one God, we
 “ own *Christ*, and know that the Son suffer-
 “ ed, dyed, and rose again the third day, and
 “ is at the right hand of the Father, and
 “ will come to judge the quick and the dead.
 “ Thus having convicted him, they cast him
 “ out of the church.” This writer adds
 soon after, that (b) *Noetus* argued in this man-
 ner: “ The scriptures declare one God,
 “ even the Father. This being manifest,
 “ and it being acknowledged that there is
 “ but one God, it follows of necessity that

(g) *Τί ἐν κακῷ τοῦ δόξαζαι τὸν Χριστόν; ib. p. 6.*(b) *ib. n. ii. p. 7.*

“ he

“ he suffered, for (i) *Christ* was God, and
 “ he suffered for us, being the Father, that
 “ he might be able to save us”.

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This is in short the historie of *Noetus*, which is contained in that homilie, or else fragment of some larger work. But here ought to be remembred the account formerly given (A) of the works ascribed to *Hippolytus*, and that few or none of them can be relied upon as genuine and uncorrupted. If this piece be his, yet it is to be feared that there are in it some interpolations. *Tillemont's* observation upon this piece was, that (B) the sentiments concerning the Trinity are agreeable to those of the third centurie. And undoubtedly many things are here expressed after the manner of the ancients. But there are also some expressions, which seem to have prevailed chiefly after the *Nicene* Council. Another thing may be fit to be observed. It is allowed, that *Hippolytus* did not receive the epistle

(i) *χρὶςτὸς ὃς ἦν θεὸς, καὶ ἔπαθεν δι' ἡμῶν αὐτὸς ὡς πατὴρ, ἵνα καὶ σωθῶμεν ἡμεῖς διὰ αὐτοῦ. ibid.*

(A) See Chapt. xxxv. p. 95. &c. And be pleased likewise to consult *Beausobre*, as above p. 553. not. (7.) and p. 534.

(B) See Ch. xxxv. p. 97.

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to the *Hebrews*, as the apostle *Paul's* But here is an expression, which some may think to be taken from thence: where the writer speaks of *Christ* being (l) *without sin*. See *Hebr. iv. 15*. However this piece for the main part must be reckoned ancient, for the sake of several internal characters of antiquity, and because much the same account is given of *Noetus* by *Epiphanius*; though he does not say, that he borrows from any other writer.

He is to be produced in the next place. In his work against heresies he says, that (m) *Noetus* was of *Ephesus* in *Asia*. In his Summarie, or Recapitulation, he says, he (n) was of *Smyrna*, as the above quoted Fragment of *Hippolytus* does. In the large work against heresies *Epiphanius* says, “ that (o) “ *Noetus* taught a doctrine not held by the “ prophets, or apostles, or the church after “ them. For such was his pride, that he “ dared to say, that the Father suffered.

(l) *γενόμενος πάντα ἕως ἐντὸς ἀνθρώπου, ἑκτὸς ἀμαρτίας*. *Hippol. contr. Noet. num. xvii. p. 18. Conf. Hebr. iv. 15. χωρίς ἀμαρτίας*.

(m) *Epiph. H. 57. n. i. p. 479. c.*

(n) *Anaceph. n. xi. p. 145. T. 2.*

(o) *Adv. Haer. 57. num. i.*

“ And

“ And with a like arrogance he sayd, that he
 “ himself was *Moses*, and his brother *Aaron*.
 “ In the mean time the blessed presbyters of
 “ the church called him before them, and
 “ examined him about these things, and
 “ whether he had uttered such a blasphemie
 “ against the Father. At (p) first he denyed
 “ it, being ashamed to own a horrible and
 “ pernicious doctrine never taught by any
 “ before him. Afterwards, having propa-
 “ gated his mad opinion, and gained himself
 “ a few followers, about ten in number, he
 “ became more bold and open. Whereupon
 “ the presbyters call him and his adherents
 “ before them, and examine him again, as
 “ formerly. Then he sayd: *What harm*
 “ *have I done? I worship one God, I acknow-*
 “ *ledge one God, and no other beside him; who*
 “ *was born, suffered, dyed.* As he persisted
 “ in that doctrine, they expelled him out of
 “ the church, together with those who were
 “ of the same opinion with him. Soon af-
 “ ter which he and his brother dyed. And

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(p) . . κῆ ἐν ταύτῃ τῇ βλασφημίᾳ περὶ πατρὸς προηγάγετο.
 ὁ δὲ τὰ πρῶτα μὲν ἡρνεῖτο, ἐπὶ τῷ πρεσβυτερίᾳ ἀγόμενῳ, διὰ
 τὸ μηδὲνα πρὸ αὐτῆς ἐξεμέσαι ταυτηνὴ τὴν δεινὴν κῆ ἐλετηρίον πικρίαν.
 ib. p. 480. A.

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“ (q) they

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“ (q) they were left as apostates and outcasts,
 “ for none of the pious would bury them.
 “ After this his followers endeavoured to
 “ uphold the same doctrine, induced thereto
 “ by the like considerations with their ma-
 “ ster. For, when being examined by the
 “ presbyterie, he answered, I worship one
 “ God, they replied: Truly that is well
 “ sayd, for we also worship one God, but
 “ as he ought to be worshiped. And we
 “ have also one *Christ*, as we know him to
 “ be, the Son of God, who suffered, dyed,
 “ rose again, ascended to heaven, and is at
 “ the right hand of the Father, and will
 “ come to judge the quick and the dead.
 “ This we say, according as we have been
 “ taught by the divine scriptures.”

In his Summarie *Epiphanius* says, “ that
 “ *Noetus* with a few that followed him
 “ taught *Christ* to (r) be Father and Son ;
 “ that the same was Father Son and Holy
 “ Ghost. [Or, that Father, Son, and Holy
 “ Spirit are the same.] He sayd likewise,

(q) ἐπίφησαν ὅτι ὡς παραβάται, καὶ οὐκ ἔστιν αὐτοὶ τῶν θεοσεβῶν
 περιετιθεῖς. *ib. C.*

(r) ὑποστάτως τὸ χριστὸν ἰσίδουσι, τὸν αὐτὸν εἶναι πατέρα, καὶ υἱὸν
 καὶ ἅγιον πνεῦμα. *Epiph. Anateph. p. 145. n. xi.*

“ that he himself was *Moses*, and his brother
 “ *Aaron*.” Afterwards in the same work,
 in (s) the article of the *Sabellians*, *Epiphani-*
us says, they held the same doctrine with the
Noetians, except that they denied the Father
 to have suffered.

Philaster writes, “ that (t) *Noetus* sayd,
 “ the Almighty Father himself was *Christ*,
 “ and that he was born, and suffered and dyed.
 “ This person likewise sayd, that he was
 “ *Moses*, and his brother *Elias* the prophet.”

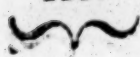
St. *Augustin*, who had read *Philaster*, and
Epiphanius’s Recapitulation, or Summarie,
 but not his *Panarium*, or large work against
 heresies, writes in his book of Heresies,
 “ that (u) the *Noetians* were so called from
 “ one *Noetus*, who sayd, that *Christ* was al-
 “ so the Father himself and the Holy
 “ Ghost.” This is *Augustin*’s whole article
 of the *Noetians*. But afterwards he enlarges in

(s) *Ib.* p. 146. n. xvi.

(t) Alii autem Noetiani, insensati cujusdam nomine Noeti,
 qui dicebat Patrem omnipotentem ipsum esse Christum, et ip-
 sum natum, et ipsum passum, et ipsum passum fuisse in cor-
 pore. Hic etiam dicebat se Moysen esse, et fratrem suum He-
 liam prophetam. *Philast. H.* 53. p. 107. *Ed. Fabric.*

(u) Noetiani a quodam Noeto, qui dicebat Christum eum-
 dem ipsum esse Patrem et Spiritum Sanctum. *Aug. de Haer.*
 n. xxxvi.

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the article of the *Sabellians*: “ Who, *be* (x) *says*,
“ are reckoned to have borrowed their opini-
“ on from *Noetus*. Nor does he know any
“ good reason, why *Epiphanius* should
“ make two heresies of them. For their
“ opinions seem to be the same; only *Sabel-*
“ *lius* was better known than *Noetus*. For
“ very few at that time knew any thing of
“ the *Noetians*. But *Sabellians* were often
“ mentioned. He adds, that some call them
“ *Praxeans* from *Praxeas*; and they might
“ also be called *Hermogenians* from *Hermo-*
“ *genes*, for they were both of the same o-
“ pinion. *Augustin* farther (y) blames *Epi-*
“ *phanus*

(x) Sabelliani ab illo Noeto, quem supra memoravimus, defluxisse dicuntur. Nam et discipulum ejus quidam perhibent fuisse Sabellium. Sed qua causa duas haereses eas Epiphanius computet, nescio: cum fieri potuisse videamus, ut fuerit Sabellius iste famosior, et ideo ex illo celebrius haec haeresis nomen acceperit. Noetiani enim difficile ab aliquo sciuntur: Sabelliani autem sunt in ore multorum. Nam et Praxeanos eos a Praxea quidam vocant; et Hermogeniani ab Hermogene vocari potuerunt: qui Praxeas et Hermogenes eadem sentientes, in Africa fuisse dicuntur. Nec tamen istae plures sectae sunt; sed unius sectae plura nomina, ex his hominibus qui in ea maxime innotuerunt. *Aug. ib. c. 41.*

(y) Unde ergo fit factum, ut Noetianos et Sabellianos, non unius haeresis duo nomina, sed tamquam duas haereses supradictus Epiphanius poneret, liquido invenire non potui Loco quippe isto *Sabelliani*, inquit, *similia Noeto dogmatizantes, praeter hoc quod dicunt Patrem non esse passum*. Quomodo de Sabellianis intelligi potest, cum sic
inno.

“ *phanus* for making any difference in opini-
 “ on between the *Noetians* and *Sabellians*.
 “ For instance, where he says, that the *Sa-*
 “ *bellians* agreed with the *Noetians*, except
 “ that they denied the Father to have suf-
 “ fered: *Augustin* thinks that not rightly
 “ sayd. And affirms, it was so well known
 “ that the *Sabellians* taught the Father to
 “ have suffered, that they were oftener called
 “ *Patripassians* than *Sabellians*.” So *Augustin*
 in his book of heresies. He does also (z) else-
 where treat the *Sabellians* as *Patripassians*.
Ruffin (a) upon the Creed likewise says, that
 the *Sabellians* were called *Patripassians*.
 Moreover (b) *Augustin* blames *Philaster* also
 for

innotuerint dicere Patrem passum, ut Patripassiani quam Sa-
 belliani crebrius nuncupentur? . . . Vel quomodo possunt in-
 telligi quilibet eorum Patrem passum fuisse non dicere, cum
 dicant eundem ipsum Patrem et Filium et Spiritum Sanctum?
Id. ibid.

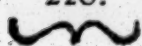
(z) Nam Sabelliani dicti sunt quidam haeretici, qui vocan-
 tur Patripassiani, qui dicunt ipsum Patrem passum. *Aug.*
Tr. 36. in Job. Ev. p. 548. A. T. 3. P. 2. Bened. Bre-
 viter ergo heiterno die insinuavimus caritati vestrae esse haere-
 ticos qui vocantur Patripassiani, vel a suo auctore Sabelliani.
In Job. Tr. 37. p. 552. F. ib.

(a) . . . haereseos causa Sabelii, illius profecto quae a
 nostris patripassiana appellatur; id est, quae Patrem ipsum vel
 ex virgine natum dicit, et visibilem factum, vel passum affir-
 mat in carne. *Ruffin. in Symb. ad artic. Credo in Deum Patrem.*

(b) *Philaster* autem *Brixianus* episcopus . . . Sabellianos
 continuo post Noetianos ponens, *Sabellius* inquit, *discipulus*
ejus,

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for making two several heresies, or sects, of the *Noetians* and *Sabellians*; though he was sensible of their great agreement together, and with the others above-named by *Augustin*, and allows the *Sabellians* to be *Patripassians*, as well as the *Noetians*.

And certainly it is fit to be observed by us, that *Philafter*, as well as *Augustin*, computes *Praxeas*, *Hermogenes*, *Noetus* and *Sabellius*, to have all had the same doctrine concerning the Deity.

Theodoret writes to this purpose: “ *Noetus* (c) was of *Smyrna*. He revived the heresie which one *Epigonus* first published, and *Cleomenes* maintained after him. The summe of their heresie is this: They say, that there is one God and Father, the creator of all things; not appearing when he thinks fit, appearing when he pleaseth; and that the same is invisible and visible,

ejus, qui similitudinem sui doctoris itidem secutus est, unde et Sabelliani postea sunt appellati, qui et Patripassiani, et Praxeani a Praxeas et Hermogeniani ab Hermogene, &c. Et tamen Noetianos et Sabellianos sub duobus nominis tamquam duas haereses posuit; qua causâ, ipse viderit. Aug. de Haer. cap 41.

(c) Ὁ ὁ νοητὸς, σμυρναῖος μὲν ἦν τὸ γένος ἀνανιάσατο ὅτι τὴν αἵρεσιν, ἣν ἐπίγενος μὲν τις αὐτῷ καλεῖται ἀπεκύησε πρῶτον, κλειομένης ὅτι παραλαβὼν ἐβεβαίωσεν. κ. λ. *Theodor. H. F. l. 3. c. 3. p. 227, 228.*

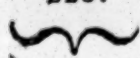
begoten

“ begoten and unbegoten; unbegoten from
 “ the begining, begoten, when he pleased to
 “ be born of a virgin; impassible and im-
 “ mortal, and again passible and mortal.
 “ For when he was impassible, they say,
 “ he willingly suffered on the crosse. Him
 “ they call both Son and Father, as occasion
 “ is. They who embraced this heresie were
 “ called *Noetians*. After *Noetus* it was main-
 “ tained by *Callistus*, who made some addi-
 “ tions to that impious doctrine.”

I need not translate the article in *Praedesti-*
natus. But there is a particular omitted by
 other writers; that (*d*) *Noetus* was condemn-
 ed by *Tranquillus*, Bishop of the *Chalcedoni-*
ans in *Syria*.

These are accounts of *Noetus* and his opi- Remarks.
 nion, which we find in ancient writers.
 From whence it appears probable, that he,
 and others who agreed with him, believed
 one divine person only, and denyed a distinct
 and proper personality of the Word and
 Spirit. But their doctrine seems to be set in
 a bad light. It is affirmed, that they sayd,

(*d*) Hic damnatus est a Tranquillo episcopo Chalcedoni-
 orum Syriae, &c. *Praedestin. H.* 36. *ap. Bib. Patr. Max.*
T. 27. *p.* 544. *F.*

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the Father was born, and suffered, and dyed, and was *Christ*. *Beaufobre*, who shews a great deal of candour and equity in his judgement of those called heretics, declares, “ that (e) “ this is so absurd, and so manifestly contrarie to many texts of the New Testament, that it appears scarce possible it “ should be maintained by any reasonable “ man. Which makes him suspect, that “ this was not the opinion of those persons, “ but a consequence, which the orthodox “ drew from their principles.” This appears to me not unlikely. A passage of *Augustin* will confirm the supposition. For he argues and affirms, that (f) *all who are of that opinion, that the same is Father, Son and Spirit, must also say, that the Father suffered.* This seems to shew, that he had no proof from their own writings, or expressions, that the *Sabelians*, and others, whom he charges with that opinion, were *Patripassians*, but he inferred it from their doctrine concerning the unity and simplicity of the Deity.

(e) See his *Hist. de Manichée, &c. as before, p. 533.*

(f) Vel quomodo possunt intelligi quilibet eorum Patrem passum fuisse non dicere, cum dicant eundem ipsum esse et Patrem et Filium & Spiritum Sanctum? *Aug. De Haer. cap. 41. Vid. etiam supra not. (y) p. 446.*

Whereas

Whereas it is related, that *Noetus* sayd he was *Moses*, and his brother *Aaron*; "*Beausobre* (g) thinks this to be an extravagance, that is not at all credible, and that renders the rest of the historie more than suspected. The truth, says he, is this: *Noetus* and his brother pretended to defend the doctrine of the unity of God, taught by *Moses* and *Aaron*, and to be sent to cleanse the church from the *Heathen* error of the plurality of Gods." So *Beausobre*. It is observable, that *Theodore*t makes no mention of this particular. And *Philaster* differs from *Hippolytus* and *Epiphanius*, who may be considered as one. They say, he declared his brother to be *Aaron*. But *Philaster*, that he was *Elias* the Prophet. This storie seems to me to have no other foundation but this, that some of their enemies sayd of *Noetus* and his brother, that they acted as if they had been, the one another *Moses*, and the other another *Aaron*; whilst some other people sayd of them, they behaved as if they were another *Moses* and *Elias*.

(g) See him, as before, T. i. p. 534, 535.

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Another observation of *Beaufobre* may be inserted here: "When, *says (b) he*, the ancients describe *Sabellianism*, they perpetually confound *the Word*, and *the Son of God*. In the theologie of the church the Word and the Son are the same person. But in the *Sabellian* theologie they are two very different things. The Word is not the Son of God. He is only an attribute, a faculty, a property of the divine nature. It is *(i)* the man *Jesus Christ*, who became the Son of God by the communication of the Word, as *Marcellus* says in *Eusebe*. Hence it came to pass, that the *Noetians* reproached the orthodox with *(l)* introducing a strange and new language in calling the Word the Son of God. That appellation [*of Son of God*] agrees only to the man *Jesus*, mere man, as to his nature, how great soever he was by his gifts." So that learned writer describes the *Sabellian*, or the *Noetian* theologie, which are both one.

(b) See *Beaufobre*, as before, *Hist. de Manichée*. T. i. p. 539.

(i) διὰ τὴν πρὸς αὐτὸν κοινωνίαν (τῷ λόγῳ) υἱὸν θεοῦ γενεσθαι. ap. *Euseb. de Ecc. Th. l. 2. c. 8. p. 113.*

(l) Αλλ' ἰσχυροῦς τις· ξένον μοι φέρεις, Λόγον λέγων υἱόν [id est: sed dicet mihi aliquis: Novum mihi affers, cum Verbum Filium vocas.] *Hipp. contr. Noet. n. xv. p. 16.*

What

What *Epiphanius* aims at, when he says the faithful, or more orthodox *Christians*, refused to bury *Noetus* and his brother, I can't tell. *Noetus* had friends and followers. Whose business, I think, it was to bury him and his brother, when they dyed; as I suppose they did.

Once more: *Epiphanius* sayd, that *Noetus* was the first, who advanced the opinion he maintained. But *Philaster* and *Augustin* say, that it was the same opinion that was before taught by *Praxeas* and *Hermogenes*, and afterwards by *Sabellius*. And *Theodoret* still encreases the number of those who were of this opinion about that time. For beside those mentioned by the *Latin* writers, he speaks of two others, predecessors of *Noetus*, and another after him. And indeed learned moderns are now sensible, that what *Epiphanius* says is a mistake. He is (m) corrected for it by his editor and commentator *Petavius*. And (n) *Huet* says, that *Noetus* rather propagated an old heresie than invented a new one.

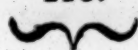
(m) *Petav. Animadv. p. 224.*

(n) *Origen. l. 2. qu. 2. n. xi. f. 37.*

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That there were such People as these among *Christians* about that time, we have clear evidence from *Origen's* writings, and *Eusebe's* historie of him. I formerly (C) gave an account of *Beryllus*, once of this opinion, afterwards converted by *Origen*. And *Origen* himself refers to *Beryllus*, or *Noetus*, or some others of this sentiment, in several places of his still remaining works; particularly in his *Greek Commentarie* upon *St. Matthew*, published by *Huet*; “ where (o) “ he speaks of some, who confounded the “ notion of Father and Son, making the Father and Son to be one subsistence, differing only in thought and names. Which “ sentiment, he says, is false, though those “ persons think thereby to do honour to the “ Deity.” Of these (p) *Origen* is supposed to speak in a passage of his *Commentarie* upon

(C) See *Ch. xxxviii. p. 200.*

(o) . . . Φαντασία τῆς δοξάζειν αὐτόν. ὅποιοι ἴσιν οἱ συγχέοντες πατὴρ καὶ υἱὸν ἔννοιαν, καὶ τῇ ὑποστάσει ἓνα διδόντες εἶναι τὸν πατέρα καὶ τὸν υἱόν, τῇ ἰσωνίᾳ μόνῃ καὶ τοῖς ὀνόμασι διαφεύγοντες τὸ ἐν ὑποκειμένῳ. *Orig. in Matth. Huet. T. i. p. 470. D. Conf. Huet. in loc.*

(p) Sed et eos qui hominem dicunt dominum Jesum praecognitum et praedestinatum, qui ante adventum carnalem substantialiter et proprie non extiterit: sed quod homo natus patris solam in se habuerit deitatem: &c. *Vid. Pamph. Ap. ap. Hieron. T. v. Ed. Bened. p. 226. Conf. Origen. Huet. ubi supra p. 37. Vid. etiam Orig. in Rom. Cap. x. p. 588. m.*

Titus, preserved in *Pamphilus's* Apologie for him, which we have now in *Latin* only. An Anonymous author of an Apologie for *Origen*, in (q) *Photius*, speaks of *Origen's* having opposed, or writ against the *Sabellian* heresie: which, as (r) *Huet* explains it, ought not to be understood of *Sabellius* himself, who did not appear till after *Origen*, but of *Noetus*, or some other persons, who held the like unitarian sentiment. And (s) in his *Greek* Commentarie upon *St. John's* Gospel *Origen* says, that many well disposed persons went into that opinion, to avoid polytheism. Perhaps *Origen* has an eye to this same thing in his books against *Celsus*. That *Epicurean* had ridiculed the veneration, which *Christians* had for the Son of God. *Origen* in his answer (*) says: "Grant, that in a vast multitude of believers some, differing from the rest, should rashly affirm our Saviour to be the great God over all: nevertheless we

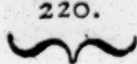
(q) *Cod.* 117. p. 296.

(r) *Huet. Origen.* p. 37.

(s) Καὶ τὸ πολλὰς φιλοθέας εἶναι ἐυχομένους ταρασσόν· κ. λ. *Orig. Comm. in Jo.* p. 46. *D. T.* 2. *Huet.*

(*) ἔγω δὲ τινὰς ὡς ἐν πολλῇ πεπιστωμένων, καὶ δεχομένων διαφωνίαν, διὰ τὴν ἀρετὴν ὑποτίθεται τοῦ σωτῆρα εἶναι τὸν μέγιστον ἐπὶ πᾶσι θεῶν· ἀλλ' ὅτι γε ἡμεῖς τοῦτο, κ. λ. *Or. contr. Cels.* l. 8. p. 387. *Cant.* § 14. p. 752. *E. Bened.*

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“ do not hold any such thing, believing what
“ he himself says: *The Father, that sent me, is*
“ *greater than I.*” See *John* xiv. 28. *Cyprian*
(*t*) likewise among other heretics mentions
Patripassians.

Scriptures
received by
Noetus.

Though the writers above transcribed may have been guilty of some mistakes in their historie of *Noetus*, and their representation of his sentiment; yet we are very much indebted to them, upon the whole, for the accounts they have left us, and in particular for the testimonie they bear to *Noetus* and his followers, that they received the holy scriptures, and depended upon them; how much soever, in the judgement of these writers, they may have misunderstood and misinterpreted them. Of this we are now to take notice.

In the piece ascribed to *Hippolytus*, of which we have already made so much use, it is sayd, the *Noetians* argued for their opinion in this manner: “ It (*u*) is written in
“ the Law: *I am the God of your fathers, ye*
“ *shall have no other Gods beside me.*” See

(*t*) Vid. *Cypr. ad Jubaian. Ep. 73. p. 200.*

(*u*) ‘Οι γὰρ διδάται βέλονται σύσσειν τῷ δόγματι, λέγοντες, εἶπεν ἐν νόμῳ· Εγώ εἰμι ὁ θεὸς τῶν πατέρων ὑμῶν, κ. λ. *Hippol. contr. Noet. n. ii. p. 6.*

Exod.

Exod. iii. 6. xx. 3. "And (x) again in another place: *I, sayth he, am the first, and the last, and beside me there is no other.* Thus (y) they say they prove there is but one God." See Is. xli. 4. xlv. 6. xlv. 5. They insisted likewise upon Is. xlv. 14. "You (z) see, say they, how the scriptures declare one God." They add: "We (a) can go no farther, for the apostle also acknowledgeth one God, saying, : *Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all God blessed for ever.*" The (b) like things are to be seen in *Epiphanius*. The author, supposed to be *Hippolytus*, replies to the foregoing argument: "The (c) scriptures speak truth, but *Noetus* does not understand them. But though *Noetus* does not understand, the scriptures nevertheless are not to be layd aside." In this piece against the *Noetians* there are

(x) *ib.* p. 6. 7.

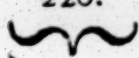
(y) ἔγω φράσκουσιν συνιστᾶν ἓνα θεόν. *ib.*

(z) Ὅρας, φησιν, πῶς ἓνα θεὸν κηρύσσειν αἱ γραφαί. *ib.* p. 7.

(a) ἄλλο δέ, φησιν, ἢ δυνάμειθα λέγειν, καὶ ὅς ὁ ἀπόστολος ὅσα θεὸν ὁμολογεῖ, λέγων· ὧν οἱ πατέρες, ἐξ ὧν ὁ χριστὸς τὸ κατὰ σάρκα, ὁ ὧν ἐπὶ πάντων θεὸς εὐλογητὸς εἰς τὰς αἰῶνας. *ib.* p. 7.

(b) *Vid. Epiph. H. 57. num. ii. iii.*

(c) αἱ μὲν γραφαὶ ὁρθῶς λέγουσιν, ἀλλὰ ἂν καὶ νόητο νοεῖ· Ὅυκ ἤδη ὅς ἐι νόητο μὴ νοεῖ, παρὰ τῆτο ἐκβλητοὶ αἱ γραφαί. *ib.* num. iii. p. 7.

A. D.
220.

many texts alleged out of the Gospels, and Paul's Epistles, and the book of the Revelation, and some out of the (d) book of the Acts of the Apostles: which shews, that these people received the scriptures of the New Testament, as other *Christians* did.

In the same piece against *Noetus* is this remarkable passage: " There (e) is indeed, " brethren, one God, whom we can know " no otherwise but from the holy scriptures. " For as he who is desirous to learn the wisdom of this world, must acquaint himself " with the sentiments of philosophers, if he " would obtain his end; inlike manner, whoever of us are desirous to understand religion, and be truly pious, should apply ourselves to the oracles of God. Whatever " therefore the divine scriptures declare, that " let us embrace; what they teach, let us " learn: and as the Father willeth we should " believe, so let us believe; as he willeth [or " requireth] the Son should be honoured, so " let us honour him; as he willeth (f) the

(d) *Vid. ib. num. vi. p. 11. n. xiii. p. 15. n. xviii. p. 19.*

(e) *ib. n. ix. p. 12. 13.*

(f) . . καὶ ὡς θέλει πνεῦμα ἅγιον δοῦναι, λάβωμεν. Μὴ κατ' ἰδίαν προαίρεσιν, μηδὲ κατ' ἴδιον νοῦν, μηδὲ βιαζόμενοι τὰ ὑπὸ τοῦ θεοῦ δεδομένα, ἀλλ' ὡς τὸν τρόπον αὐτοῦς ἐβουλήθη διὰ τῶν ἁγίων γραφῶν διδάξαι, ὕμνος ἰδωμεν. *ibid.*

“ Holy Ghost should be given, so let us ac-
 “ cept; not according to any particular pre-
 “ conceived opinion, nor according to any
 “ particular notion of ours, nor wresting the
 “ oracles given by God; but so understand-
 “ ing things, as he has been pleased to shew
 “ them to us by the holy scriptures.” In a
 note upon this passage *Fabricius* observes,
 that it contains a signal testimonie concern-
 ing the sufficiency of scripture. I think it
 likewise to be herein implied, that the *Noe-*
tians were strenuous assertors of the autho-
 rity of holy scripture.

Epiphanius confirms our allegations from
 the forementioned writer. For in his article
 of the *Noetians* he quotes many books of the
 Old and New Testament; and has this pas-
 sage, with which I conclude this article.

“ So that, *says (g) he*, the writings [or, ora-
 “ cles] of the Prophets agree with those of
 “ the Apostles, and the Apostles agree with the
 “ Evangelists, and the Evangelists with the A-
 “ postles, and the Apostles with the Prophets.”

After this there can be no reason to think,
 that the *Noetians* rejected any books of scrip-

(g) ὅπως συνάδῃ τὰ προφητικά τοῖς ἀποστολικαῖς, κ. λ. *Epiph.*
H. 57. p. 486. B.

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220.



ture generally received by *Christians* at that time, or that they shewed a less regard to them; though they did not understand them altogether, as some others did.

One thing should be observed here. If the piece against *Noetus* be really a work of *Hippolytus*, the extracts now made out of it afford additions to his testimonie to the scriptures, as (D) formerly exhibited by me. But when I composed that chapter, I doubted the genuineness of this piece, and therefore was cautious of making much use of it. Nor am I yet fully satisfied in that point. I have therefore quoted this fragment, or homilie, as an ancient piece, ascribed to *Hippolytus*; but possibly interpolated in some places, since it's original composition.

It was fit I should give the historie I have now done of *Noetus* and his followers. There follow some articles in *Epiphanius*, which appear to be but inconsiderable. Nevertheless I shall give some account of them likewise. If I should quite omit them, they might be thought by some to be more material than they are.

(D) See *Chapt. xxxv. p. 104. . . . 113.*

II. The next article in *Epiphanius* is that *Valesians* of the *Valesians*. They dwell, as (b) he guesseth, at *Bacathus*, a considerable village of *Philadelphia* in *Arabia*. He says, they are most of them eunuchs, and make those so who come over to them. They have also, as he adds, some other heretical notions and shameful practises. They (i) reject the Law and the Prophets. So writes *Epiphanius* in his Summarie, or Recapitulation.

In his larger work against heresies he says :

“ We (l) have often heard of the *Valesians*.
 “ But we could never learn who their leader,
 “ *Vales*, [or *Valens*,] was, where he lived,
 “ whence he came, what were his principles,
 “ precepts, or sayings. But his name being
 “ *Arabic*, I suspect him to be of the same
 “ opinion with some who live at *Bacathus* in
 “ *Philadelphia* beyond *Jordan*, and are call-
 “ ed *Gnostics* by the people of the countrey;
 “ although they are not *Gnostics*, for their

(b) *Epiphan. Anaceph. T. 2. p. 145.*

(i) - ἀφανίζοντες τὸν νόμον καὶ τὰς προφῆτας. *ibid.*

(l) Περὶ Ὀυαλησίων ἀκούομεν πολλάκις, ὃ μὲν τοὶ ἐγνωμεν πῶς, τίς, ἢ πόθεν ὠρμάτα, ἢ τί λέγων, ἢ νεθεῶν, ἢ φθιγγόμενος ὁ Ὀυαλησῆς ἔτος. *Adv. H. 58. p. 489..*

“ opinions are different. What we have
 “ learned of them is to this purpose. At
 “ first they were of the church. But after
 “ a while, when they were encreased, they
 “ separated from it. They are all eunuchs.
 “ When any embrace their institution, they
 “ are obliged to forbear all flesh, till they
 “ have been made eunuchs, either with their
 “ own consent, or by force. Then they
 “ may eat what they please. Nor do they
 “ only serve their own people in that man-
 “ ner, but others also, strangers, and travel-
 “ lers, as is commonly sayd.” *Epiphanius*
 having given this account of this sect, and
 their principles, proceeds to argue against
 them from the New Testament.

These people are not mentioned by *Philas-
 ter*, nor *Theodoret*.

Augustin (*m*) agrees with *Epiphanius*. And
 'tis manifest, he had no other knowledge of
 these people, than what he had from him.

The author of *Praedestinatus* follows *Au-
 gustin*. But he adds one thing omitted by the

(*m*) Valesii et se ipsos castrant, et hospites suos, hoc modo
 exultimantes Deo se debere servire. Alia quoque haeretica do-
 cere dicuntur et turpia : sed quae illa sint, nec ipse commemo-
 ravit Epiphanius, nec uspiam potui reperire. *August. de Haer.*
cap. 37.

other

other two; that (n) the *Valesians* were condemned by a synod of *Achaia*. I wish that author had told us, whence he had this particular.

Damascen has nothing beside what is in the Recapitulation of *Epiphanius*.

It is plain, that this was a very obscure sect, *Remarks* if ever there was such an one. *Epiphanius* indeed says, he had often heard of them. However he seems not to have known any thing in particular concerning them, but what he had received by doubtful and uncertain information. If ever there were such people, they seem to have received the books of the New Testament without scruple. For, though *Epiphanius* says they *rejected the Law and the Prophets*, he brings no charge against them with regard to the New Testament, either of adding to it, or detracting from it; and in his brief confutation of them he alleges divers texts of St. *Matthew's Gospel*, and another from the first epistle to the *Corinthians*. I don't pretend to assign any particular period to these heretics, whose very existence is uncertain.

III. The next article in *Epiphanius* (whose *Angelica* order is followed likewise by *Augustin*, the

(n) *Hi a synodo sunt damnati Achaiae. Praedestin. l. i. c. 37.*
author

author of *Praedestinatus*, and *John Damascen*;) is that of the *Pure*, or *Novatians*. But of them I say nothing now, intending to speak of them in the historie of their founder *Novatus*; or, as he is more commonly called, *Novatian*. After them follow *Angelics*. Of whom *Epiphanius* says in his Summarie, that (o) they were then no where to be found, but had entirely ceased. They seem to have been so called, either because they boasted of their having an angelical institution, or else because they invoked angels.

In his larger work *Epiphanius* says: “ We
 “ (p) have heard of the heresie, [or sect] of
 “ the *Angelics*, but ’tis by name only. For
 “ we could never gain any certain informa-
 “ tion, wherein their heresie consisted; pro-
 “ bably because it hastened to it’s period, soon
 “ after it had sprung up. Nor do we so
 “ much as know certainly, what was the ori-
 “ ginal of the name: whether it was, because
 “ they sayd the world was formed by angels,
 “ as some have done: or (q) that they boast-

(o) . . ὅτοι παντελῶς ἐξέλιπον. αὐχῶντες δὲ ἦσαν ἀγγελικὴν
 τάξιν ἔχειν, ἢ διὰ τὸ ἀγγέλους προσκεκληθῆσθαι. *Epiph. Anac. p.*
146. n. 14.

(p) *H. 60. p. 505.*

(q) ὅτοι διὰ τὸ ἐν τάξει ἀγγέλων ἑαυτοὺς σημνύνειν, κ. λ. *ib. c.*

“ ed of being an angelic sort of people, and
 “ that they lived a most excellent life: or
 “ whether they had their name from some
 “ place. For (r) there is a countrey beyond
 “ *Mesopotamia*, called *Ingilin*. [or *Angelin*.]
 “ About this we can say nothing positively.”

This is the account, which *Epiphanius* gives of these people. It is his usual method to add, after the historie of any heretics, a confutation of them. But he forbears to attempt any thing of that nature here, not knowing what their principles were.

Philaster makes no exprefs mention of these *Angelics*. Nor is there any thing concerning them in *Theodoret*.

Augustin (s) says, “ they were inclined to
 “ the worship of angels, and that *Epiphanius*
 “ assures us, they had ceased in his time.”
 This shews, that *Augustin* had no particular knowledge of this sect.

Let us however take the account in *Prae-destinatus*. It may serve to convince us, that he is an author not to be relyed upon. “ The

(r) . . . ἐπειδὴ χώρος τις ἐστὶν Ἰγγιλίνη. *ib.*

(s) Angelici, in angelorum cultum inclinati, quos Epiphanius jam omnino defecisse testatur. *Aug. de Haer. c. 39.*

“ thirty ninth heresie, *says (t) he*, is that of
 “ the *Angelics*. They chose to be so called.
 “ For they say, that angels ought to be a-
 “ dored and revered in the mind, and
 “ that prayers ought to be presented to them,
 “ that as they are able, they may be induced
 “ by the petitions of men to give them help.
 “ *Epiphanius* assures us, that these people
 “ had quite ceased, having been overcome
 “ by *Theophilus* bishop of *Apamea*.” So this
 writer. But *Epiphanius* says no such thing:
 nor yet *Augustin*, nor (u) *John Damascen*;
 who has nothing more relating to this sect,
 than what was transcribed above from the
 Summarie of *Epiphanius*.

A Remark.

The reader has a right to think for him-
 self. But possibly some will be of opinion,
 that there never was any sect of this name,
 distinct from all others: and that *Angelics* is
 only an appellation, sometimes bestowed, in
 the way of ridicule, upon some rigid and

(t) . . . Hi Angelicos se vocari voluerunt. Dicunt enim angelos debere adorari, et excoli animo, et ipsis preces effundi, . . . Hos Epiphanius jam omnino defecisse testatur, victos a Theophilo Apameo episcopo. *Praed. l. i. H. 39.*

(u) *Vid. Job. Dam. de Haer. cap. 60. ap. Coteler. Mon. Gr. T. i. p. 295.*

conceited

conceited sect, which ordinarily went under another denomination.

IV. The people next mentioned by *Epiphanius*, are “the (x) *Apostolics*; who, as “he says, are also called *Apotaëtics*. [or Renouncers.] They are to be found in *Pisidia*. “They receive none but renouncers; [that “is, such as are of the same opinion with “themselves.] They mightily resemble the “*Encratites*, though they have some notions different from theirs.” So writes *Epiphanius* in his Recapitulation. And (y) the *Encratites* are summarily described by him in the same work after this manner; “That they condemned marriage as proceeding from *Satan*, and forbid the eating “any kind of animal food.”

In the *Panarium* he writes: “Others “there are, who call themselves *Apostolics*, “and *Apotaëtics*. For this is their darling “maxim, to possess (z) nothing. They “are a sort of sprout from *Tatian’s* sect, “partaking of the principles of the *Encra-*

(x) *Anac.* p. 146. n. xv.

(y) *Ib.* p. 144. n. i.

(z) . . . φυλάττεται ὅ παρ’ αὐτοῖς τὸ μὴδὲν κτεῖσθαι. *Adv.* H. 61. n. i. p. 506. B.

“tites,

“ *tites, Tatianists, and Pure.* They divide
 “ and wound the holy church of God by
 “ their superstition and will-worship. They
 “ likewise overthrow the divine clemence.
 “ For they no more receive any one that has
 “ once offended. With regard to marriage
 “ and other matters, their sentiments have a
 “ near affinity with those of the people be-
 “ fore spoken of: [that is, the *Novatians.*]
 “ But whereas the *Pure* are contented with
 “ the scriptures commonly received, these
 “ are very fond of the Acts of *Andrew* and
 “ *Thomas*, and (*a*) are altogether averse to
 “ the ecclesiastical canon.” He afterwards
 says, that (*b*) this sect is confined to a very
 small tract, and are no where to be found but
 in *Phrygia, Cilicia* and *Pamphylia*.

In his confutation of these people *Epi-*
phanius quotes the Gospels, the Acts, and
 divers of *St. Paul's* epistles, very freely. He
 argues from reason and scripture, that mar-
 riage is not defiling or abominable; and that
 there is no crime in being rich, when an
 estate has descended to any by legal inheri-

(*a*) . . . πάντα πᾶσιν ἑλλότριοι τῷ κανόνι τῇ ἐκκλησιαστικῇ.
ib. c.

(*b*) *n. ii. p. 507.*

tance, or has been gained in the way of honest industrie and fair dealing, and is employed in good uses. However the church too, as he adds, has it's renouncers. But then it does not teach them to be proud and arrogant, and to despise and condemn all others. If (c) any are disposed to part with their goods, and aim at an apostolical life, they are at liberty ; provided they still maintain favourable sentiments of other men, and keep up a friendly correspondence with them. The same is to be sayd of those who forbear marriage, provided they do not look upon it as a thing abominable in itself, and refuse not communion with those who are so contracted. The church, says he, may be compared to a ship: which does not consist of one plank only, but of many. Beside the keel, it has it's forecastle, and stern, masts, and sails, and anchors. It's companie too is various. And it refuses none but robbers and pirates. In like manner the church excludes none but great and scandalous finers. It receives all who are sincerely desirous to be saved, and (d) con-

(c) *Ib. n. iv. p. 508.*

(d) ἀλλ' οἷδε μὲν πάντας σώζειν, ἕκαστον δὲ κατὰ τὴν ἰδίαν πραγματείαν καὶ σωτηρίαν. *ib. n. iv. p. 509. B.*

ducts them all to salvation in the way suitable to their several capacities, stations and conditions. So *Epiphanius*.

The *Apostolics* are not mentioned in *Philaster*, or *Theodoret*.

Augustin (e) says, “ that these people arrogantly called themselves *Apostolics*, or “ Apostolical, because they received not “ any into communion who lived in the marriage state, or that possessed any thing of “ their own. Indeed the catholic church “ has many such, both monks and clergie. “ But these are therefore heretics, because “ they separate themselves from the church, “ and allow no hopes of salvation to those “ who enjoy such things as they have not. “ They resemble the *Encratites*, and are “ likewise called *Apotactics*. But they are “ also reported to teach some other I know “ not what heretical things peculiar to themselves.”

(e) Apostolici, qui se isto nomine arrogantissime vocaverunt, eo quod in suam communionem non reciperent utentes conjugibus et res proprias possidentes: quales habet catholica et monachos et clericos plurimos. Sed ideo isti haeretici sunt, quoniam se ab ecclesia separantes, nullam spem putant eos habere, qui utuntur his rebus, quibus ipsi carent, &c. *Aug. de Haer. cap. 40.*

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The author of *Praedestinatus* (f) so agrees with *Augustin*, that no particular notice needs to be taken of him.

Damascen has nothing beside the Recapitulation of *Epiphanius*. And entirely agrees with it, except that, whereas it is there sayd, the *Apostolics* are to be found in *Pisidia*, he says, they (g) had their rise there.

The time of this people does not appear. *Remarks*
However it is observable, that the *Apostolics*, as well as *Angelics*, are placed after the *Pure*, or *Novatians*, and a great way below *Tatian* and the *Encratites*, both in *Epiphanius*, and the other writers that mention them. They renounced the world, and condemned all others that did not. This was their peculiar principle, against which *Epiphanius* has argued very well. His confutation of them is a rational and sensible performance. But perhaps it may be questioned, whether there ever was any sect of this name, different from all others. The reasons of this doubt are such as these. They are not mentioned by *Philaster*, or *Theodoret*.

(f) *Haer.* 49. ap. *Bib. Patr.* T. 27. p. 549 H.

(g) καὶ οὗτοι πρὸς τὴν Πισιδίαν ἐρρωμένοι. *Joh. Dam. ap. Cotel. Mon.* G. T. i. p. 296.

Augustin seems not to have known any thing of them, but what he had learned from *Epiphanius*. Whereas if there had been any such people, who arose after the *Novatians*, one would think they should have been well known to those learned ancients. According to all the accounts we have of them, they mightily resembled the *Encratites* and *Novatians*. Possibly therefore *Apostolic*, or *Apostolical*, is nothing but a different appellation of some rigid sect, that ordinarily went by another name; whose rigid sentiment too, as may be supposed, is here aggravated beyond truth and reality. If, after all, there ever was such a sect, it made little progress, and had but a short duration. What *Epiphanius* says therefore of their admiring the Acts of *Andrew* and *Thomas* needs not to give us much concern.

Origenists.

V. The next article in *Epiphanius*, and the writers that follow him, is that of the *Sabellians*; of whom I have already taken some notice in this chapter, in the article of *Novatus*, and shall be obliged to say more in the (E)

(E) See *chapt. xliii. num. vii.*

historie of *Dionysius* bishop of *Alexandria*. After them follow two distinct articles, concerning two different sorts of people called *Origenists*; the former generally called *impure*, or infamous *Origenists*: of whom in his Recapitulation *Epiphanius* says, that (*b*) they were so called from a certain *Origen*. In his *Panarium*, or larger work against heresies, he declares, that he (*i*) did not know from whom they were so called, whether from *Origen Adamantius*, or from some other. All he could say was, that he understood they were called *Origenists*. The others (*l*) he plainly speaks of, as so named from *Origen*, called *Adamantius*, the famous writer, and son of *Leonides*, the blessed and holy martyr. Of these last I say nothing here, not choosing to give any farther account of the opinions of *Origen*, or his followers and admirers, than I have already done in the historie of him. It is no necessarie part of

(b) . . . τινὲς ὀριγένης. *Anac.* p. 146. n. xvii.

(i) καλεῖνται δὲ ὀριγένοις ὃ πάντες σαφῶς ἴσμεν. ἵνα ἕνεκα, ἢ ἐπὶ ὀριγένης τῷ ἀδαμαντίῳ, καλεσμένοι συντάκτες, ἢ ἄλλῃ τινὲς εἶναι, ἀγνοῶ. κ. λ. *adv. H.* 63. n. i. *Vid. etiam H.* 64. n. 3. p. 526. D.

(l) *Vid. Anaceph.* p. 146. n. 18. *Adv. Haer.* 64. n. i.

my design. Nor will it be expected of me by any body.

Of the former *Origenists* *Epiphanius* says, they (*m*) were guilty of things not fit to be mentioned. He charges them with licentious principles, as well as shameful practises; and says, that they resembled those called *Gnostics*. They (*n*) received and read, as he adds, divers scriptures of the Old and New Testament, and also some apocryphal scriptures, particularly those called the Acts of *Andrew*, and of some others. *Augustin*, who had read only the Recapitulation of *Epiphanius*, follows that work, saying, that (*o*) these *Origenists*, were not so called from that *Origen*, who was well known to almost every body, but from some other he knew not whom. Then he adds in general, as from *Epiphanius*, that they were guilty of shameful actions. *Augustin* plainly had no knowledge of this people, beside what he had from

(*m*) *Vid. Anac. ubi supra. Adv. H. 63. p. 520. . . . 524.*

(*n*) γραφὰς ἃς ἔτοι ἀναγινώσκουσιν διαφόρους καινῆς καὶ παλαιᾶς διαθήκης. *adv. H. 63. n. i. p. 520.* Κέχρηται δὲ, ὡς ἔφην, διαφόροις γραφαῖς, καὶ καινῆς διαθήκης, καὶ ἀποκρύφους τισὶ, μάλιστα ταῖς λεγομέναις πράξεσιν ἀνδρέα καὶ τῶν ἄλλων. *ib. n. ii. in.*

(*o*) . . a quodam Origine dicti sunt, non illo qui fere omnibus notus est, sed ab alio nescio quo, &c. *Aug. de H. c. 42.*

that

that writer. The author (*p*) of *Praedestinatus* follows *Augustin*, but adds a particular of his own head; that this sect had it's original from a wicked *Syrian*, named *Origen*. *John Damascen* (*q*) has nothing different from the Recapitulation of *Epiphanius*.

It is disputed by learned moderns, whom *Remarks.* these people followed, and from whom they were named. *Basnage* (*r*) thinks it likely, that there was some other *Origen* unknown to us, who was the author of this sect. I don't perceive, that (*s*) *Tillemont* determines this question one way or other. *Baronius* (*t*) thought, there was but one *Origen* about this time, and that these *Origenists* had their name from him. Of this opinion too are (*u*) *Huet* and (*x*) *Pagi*: who deserve to be consulted, comparing likewise a note of the *Benedictins* upon the 42^d chapter of *Augustin's* book of *Herefies*. I can't but own, that

(*p*) . . . sed ab alio Syro quodam sceleratissimo. *Præd. ib.*
c. 42.

(*q*) *Dam. de Haer. c. 63. u. 3.*

(*r*) Quidni igitur ignotus et Origenes aliquis turpibus Origenistis se fontem prae-buit? *Basn. A. 203. n. 25.*

(*s*) *Tillem. Origene Art. 26. M. E. T. 3. P. 3. p. 209, 210.*

(*t*) *Baron. Ann. 256. n. 47.*

(*u*) *Origenian. l. i. c. i. n. vii. p. 5.*

(*x*) *Pagi, 253. n. 25.*

I am much inclined to be of the same opinion. And, if I may be allowed to proceed somewhat farther, I would say: It seems to me, that this whole storie of the *impure Origenists* is without foundation. For *first*, it depends entirely upon the authority of *Epiphanius*. This appears from what was observed before. *Secondly* the account is in itself improbable. There are wicked people at all times. But it exceeds all bounds of probability, that men should avow principles and practises so absurd and shameful as those imputed to this people. Farther, *thirdly*, these people made high pretensions to strict piety. For, as (y) *Epiphanius* says, they spoke disadvantageously of marriage, as not sufficiently pure; and (z) they had among them men and women, which professed a monastic, or solitarie life; and (a) they sometimes censured the looseness of other *Christians*, finding fault with those ecclesiastics, who had subintroduced women in their houses. The account thereof in *Epiphanius*

(y) ἀθετοῦσι δὲ γάμον. H. 63. n. i. p. 520. D.

(z) οἱ μὲν γὰρ ἰσοὶ προσχήματι μοναζόντων, αἱ δὲ σὺν αὐταῖς ἔσαι προσχήματι μοναζουσῶν. *ib.*

(a) κατηγοροῦσι δὲ δῆθεν τῶν ἐν τῇ ἐκκλησίᾳ τὰς ἀγαπητὰς λεγομένης συνεισάκτας γυναῖκας κικτημένων. *ib.* n. ii. in.

is inconsistent, and overthrows itself. *Fourthly*, if *Epiphanius* had had any certain knowledge, or good information concerning this people, as a distinct sect; he would have been able to say, whom they followed. But he owns, he was an absolute stranger as to that point. This sect therefore, of *impure Origenists*, is a fictitious and imaginarie sect; owing it's supposed existence to the calumnies of some bitter enemies of *Origen* and his admirers, the credulity of *Epiphanius*, and his too great facility in receiving the stories brought to him, together with his favourable sentiments of the virtue of the great *Origen*. For being perswaded, that (*b*) *Origen* was a good man; when some angrie, not to say wicked, people brought him the relations he refers to, he concluded there was some sect called *Origenists*, whose rise and original he could not account for. Whereupon he makes a distinct heresie of them.

It is easie to suppose, there were shameful things done by some called *Origenists*. But so there were likewise by those who were for appropriating the title of good Catholics to

(*b*) *Vid. Epiphan. H. 64. n. ii. iii.*

themselves. And perhaps such things were no where more frequent than among those who affected a monastic life. But I can see no good reason to make a new sect, for the sake of accounts, which have so much the appearance of proceeding from the enmity and bitterness of a party spirit.

We need not labour to settle the time of these people. They were in being in the time of *Epiphanius*, and probably had their beginning, when some persons were first distinguished by the name of *Origenists*. I have spoken of them here out of regard to the order in which they are placed by *Epiphanius*, and because I was willing to put together some things of a like nature, and which are not of the utmost importance.

Nor need we to be at all concerned about what is sayed of their making use of some apocryphal scriptures, particularly the Acts of *Andrew*, and of some others. For they who forged the other calumnies against this people, that is, the *Origenists*, or some of the followers of the great *Origen*, would make no scruple to add a particular or two of this sort. And yet perhaps they did use some such writings, but not as writings of authority,

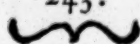
rity, any more than other *Christians* did.

Next after the two last mentioned articles succeeds in *Epiphanius*, and divers other authors who write of heresies, that of *Paul of Samosata*. I shall have occasion to take notice of this in the historie of the above named (F) *Dionysius*.

(F) See Ch. XLIII. num. viii.



CHAP.



C H A P. XLII.

St. GREGORIE Bishop of Neocæsarea.

I. *His Historie.* II. *Testimonies to him.* III. *His Time.* IV. *His Works.* V. *His Character.* VI. *His Testimonie to the Books of the New Testament.*

His Historie.

I. I HAVE already mentioned *Gregorie* of *Neocæsarea* in *Pontus*, as (A) one of *Origen's* most noted scholars, and (B) on account of *Origen's* letter to him. 'Tis fit, we should now have a more particular historie of this renowned convert and Bishop, of the best times, or near them; who is usually called *Thaumaturgus*, or the *Wonder-worker*, for the many and great miracles wrought by him.

From Jerome.

Says (a) *Jerome* in his Catalogue of Ecclesiastical Writers, "*Theodore*, who was afterwards

(A) *Chap. xxxviii. Vol. 3. p. 197.*

(B) *p. 209.*

(a) *Theodorus, qui postea Gregorius appellatus est, Neocæsareae Ponti episcopus, admodum adolescens, ob studia Græcarum*

I. Ch. XLII. of *Neocesarea*.

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“ afterwards called *Gregorie*, Bishop of *Ne-*
“ *cesarea* in *Pentus*, being yet very young,
“ for the sake of *Greek* and *Roman* learning
“ came with his brother *Athenodore* from
“ *Cappadocia* to *Berytus*, and thence to *Ce-*
“ *sarea* in *Palestine*. *Origen* perceiving their
“ fine genius recommended to them the stu-
“ die of philosophie, with which he gradu-
“ ally instilled into them the faith of *Christ*,
“ and took them into the number of his dis-
“ ciples. Having stayed with him five years
“ they returned to their mother. [Perhaps,
“ it should be countrey :] *Theodore*, before
“ he went away, composed a panegyrical
“ oration to thank *Origen*, and recited it in
“ a numerous audience, *Origen* being present,
“ which is still extant. He writ likewise a
“ short, but very useful paraphrase upon

carum et Latinarum literarum, de *Cappadocia Berytum*, et
inde *Caesaream Palestinæ* transiit, juncto sibi fratre *Atheno-*
doro. Quorum cum egregiam indolem vidisset *Origines*, hor-
tatus est eos ad philosophiam; in qua paulatim fidem introdu-
cens, sui quoque sectatores reddidit. Quinquennio itaque
eruditi ab eo remittuntur ad matrem, e quibus *Theodorus* pro-
ficiscens *παρηγορητικὴν εὐχαριστίαν* scripsit *Origeni*, et convocata
grandi frequentia, ipso quoque *Origene* præsente, recitavit,
qui usque hodie existat. Scripsit et *μετὰ φρασιν* in *Ecclesiasten*
breve quidem sed valde utilem. Et aliae hujus vulgo fe-
runtur epistolae, sed praecipue signa atque miracula, quae
jam episcopus cum multa ecclesiarum gloria perpetravit. *Hi-*
eron. De Vir. Ill. cap. 65.

A. D. 243. “ the book of *Ecclesiastes*. There are also
 “ several of his epistles to be found. But
 “ he is chiefly famous for the miracles he
 “ wrought when Bishop, to the great ho-
 “ nour of the churches.”

From Gre-
 gorie's own
 Oration.

That is a summarie of *Gregorie's* whole life. There is an authentic historie of the former part of it in the farewell, or panegy-
 rical oration, at *Cesarea*, just mentioned; which was spoken in the year 238. or 239. as is generally supposed, though perhaps some may place it a few years sooner.

Gregorie's parents (b) were *Gentils*. He lost his father, when he was not more than fourteen years of age. Having received those rudiments of learning which are usually taught young persons of a plentiful condition, his (c) mother sent him and his brother *Athenodore* to a master of rhetoric. He had besides another master to teach him the *Latin* tongue; not indeed with a design he should speak it, but that he might not be al-

(b) *Gregor. Orat. Paneg. ad Orig. p. 55. B. Ed. Paris. 1621.*

(c) ἰδοὺ καὶ τῇ μοίῃ ἐκ τῶν γονέων κηδεσθαι ἡμῶν παραλειπομένην μητρί, τ' ἄλλα ἐκπαιδευόμενες, ὅτι παῖδας ἐκ ἀγνῶν δῆθεν καὶ φῦντας καὶ τριφομένους, φοιτᾶν καὶ ῥήτορι, ὡς εἰς ῥήτορας ἐσεμένους. *ib. p. 56. B.*

together

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together ignorant of the language of the Empire. This master was well skilled in the *Roman Lawes*. He earnestly recommended that studie to his scholar. *Gregorie* complied, and his master taught him with great application. It happened, that at this time, *Gregorie's* sister, married to a Lawyer, in esteem with the Governour of *Palestine*, and chosen by him to be one of his assessors or counsellours, was sent for by her husband, to come to him at *Cesarea*. The (d) officer, who came to conduct the Ladie to her husband, brought with him a good number of carriages, more than sufficient for her and her necessarie attendents. And *Gregorie* was induced to accompany his sister to *Cesarea*, partly with a view of accommodating her, and rendring her journey more agreeable; partly because of the convenience that offered for going to *Berytus* in *Pbenicia*, where he might improve himself in the Lawe under the celebrated Professors of that science who resided there. Thus *Gregorie* by attending his sister was conducted not to *Berytus*, but

(d) p. 57. B. C.

to

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to *Cesarea*; where (*e*) *Origen* was newly arrived from *Alexandria*, as if on purpose to meet them.

As soon as *Origen* saw *Gregorie* and his brother *Athenodore*, he was desirous of retaining them with him; and he neglected no means to inspire them with a love of philosophy, as (*f*) a foundation of true religion and piety. At length they were persuaded by the force of his arguments, and the charms of his conversation. Of (*g*) *Origen* they learned Logic, Physics, Geometrie, Astronomie, Ethics. He (*h*) encouraged them likewise in the reading of all sorts of ancient authors, Poets and Philosophers, whether *Greeks* or *Barbarians*; restraining them from none but such as denied a deity or a provi-

(*e*) Τὸν δὲ ἱερὸν τέτον ἀνδρᾶ ἐκ τῆς Αἰγύπτου ἐκ τῆς Ἀλεξανδρείας πόλεως, ἔνθα τὴν ἐξίαν ἔχων ἔτυχεν πρότερον, καὶ αὐτὸν ἐκίβησε μεταίσθη ἐπὶ τὸδε τὸ χωρίον, ὥσπερ ἀπαυτῆσόντα ἡμῖν, ἔτιμα πρᾶγματα. p. 57. B.

(*f*) Οὐ τόνυν εἴθε εὐσεβεῖν ὅλας δυνατὸν εἶναι ἐφασκεν, εἰδὼς λέγων, μὴ φιλοσοφήσαντι. p. 59. C.

(*g*) P. 63, 64, 65.

(*h*) Φιλοσοφεῖν μὲν γὰρ ἡξίει ἀναλεγομένους τῶν ἀρχαίων πάντα ὅσα καὶ φιλοσόφων καὶ ὑμνωδῶν ἐστὶ γράμματα πάση θυνάμει μηδὲν ἐκποιημένους, μηδὲ ἀποδοκιμάζοντας . . . πλὴν ὅσα τῶν ἀνέμων εἴη, ὅσοι . . . ἐκ εἶναι Θεόν, ἢ πρόνοιαν, λέγουσι . . . τοῖς δὲ λοιποῖς πᾶσιν ἐντυγχάνειν καὶ προσομιλεῖν, γένος μὲν εἴθε ἐν, εἴθε λόγοι φιλόσοφον προτιμήσαντας, οὔτε αὖ ἀποδοκιμάσαντας, εἴτε ἐλλήνικον, εἴτε βάρβαρον, πάντων δὲ ἀκρόντας. p. 69. C. D.

dence

dence, from whom no possible advantage could be obtained. But (i) above all he inculcated a diligent attention to the mind of God, as revealed in the Prophets; he himself explaining to us the obscure and difficult passages, when any such occurred: as certainly, *says Gregorie*, there are many such in the sacred scriptures.

This is a very brief abstract of that Oration, which, I think, if read throughout, must appear a monument of the composer's eminent abilities, and demonstrate likewise *Origen's* excellent method of educating those who were under his care: which indeed is honourable both to himself and the *Christian* profession of that age.

Gregorie now left *Cesarea* with much regret. What was the reason, is not certain: though there are some expressions (k) near the conclusion of the Oration, which may lead us to think, that some affairs of the familie required his presence at home.

(i) μόνῳ ᾧ προσέχειν Θεῷ, καὶ ταῖς τότε προφήταις, αὐτὸς ὑποφθέτων καὶ σαφηνίζων, ὅτι πότε σκοτεινὸν καὶ αἰνυματώδες ἦ, ὅσα πολλὰ ἐν ταῖς ἱεραῖς ἐστὶ φωναῖς. *ib. p. 72. D.*

(k) Φέροντες ἐκ τῶν σπερμάτων καὶ τῆς καρπῆς καὶ τὰς δραγμίδας, τειλείας μὲν ἔχοντες. πῶς γάρ; ὅτις οὐκ ἐστὶ δυνατόν ἡμῖν ἀπὸ τῶν ἐν πολιτείᾳ παράξενον. κ. λ. *p. 76. C. D.*

Gre-

A. D.

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From Gre-
gorie of
Nyssa.

Gregorie of Nyssa in Cappadocia, brother of *St. Basil*, who flourished (l) about the year 372. and about a hundred years after *Thaumaturgus*, has left us a panegyric upon him, entitled *An Oration upon the Life of St. Gregorie Thaumaturgus*. We can by no means omit to take particular notice of this piece. But I shall transcribe only the most material things, and in as brief a manner as is suitable to our design.

The native countrey of our author, whom *Nyssen* calls the *Great Gregorie*, was *Pontus*, his city *Neocesarea*, and his familie was rich and noble. But (m) these things, the advantages of that countrey, the splendour of his city, the honourable offices and titles of his ancestours, he forbears to insist on, having more important things to mention. His parents were involved in the error and follie of idolatrie, which (n) *Gregorie* abandoned, and became a disciple of the gospel, when he was

(l) *Vid. Pagi Crit. in Baron. 369. xvii.*

(m) ἀλλ' ἐστὶ τῶν προγόνων αὐτοῦ πῶς προκαθηγησάμενος τῇ κατὰ σάρκα γενέσειως μνήμην ἐπὶ τῷ λόγῳ ποιησόμεαι, πλεῖστον ἢ φιλοτιμίας, ἢ τὰς κοσμικὰς περιφανείας αὐτῶν διηγέσόμεαι. *Grig. Nyss. de Vit. Greg. Thaum. Tom. 3. p. 537. D. vid. ib. A. B. C. et p. 536. D.*

(n) *P. 538, 539.*

enriched with the treasures of all the Greek learning: herein resembling *Moses*, of whom the scripture says, that *he was learned in all the wisdom of the Egyptians*. Thus our *Gregorie* (o) renounced Heathenism at a time, when he was able to judge of the strength, or the weaknesse of all the Gentil Philosophie and Theologie.

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A.D. vii.

22.

Nyssen says, that (p) *Gregorie* studyed secular learning for some time at *Alexandria*, where there was a great resort of youth from all parts for the sake of philosophie and medicine. Our young *Gregorie* (q) was even then distinguished by the sobriety and discretion of his behaviour. And a lewd woman having been employed by some idle people to disgrace him by indirect but impudent insinuations of intimacie with her, his reputation was vindicated in a remarkable manner. For the woman was immediatly seised with such horrible fits, as demonstrated them to be a judgement of heaven. Nor

(o) Οὕτως καὶ ὁ μέγας ἕως διὰ πάσης ἔλθων τῆς τῶν ἐλλήνων παιδείας, καὶ γινῆς τῇ πείρᾳ τῶν παρ' αὐτοῖς δογμάτων τὰ ἀσθενὲς καὶ ἀσύστατον, μαθητὴς τῇ εὐαγγελίᾳ καθίσταται. p. 540. A.

(p) Εἰς ἣν καὶ ἡ πανταχόθεν συνέρρει νεότης τῶν περὶ φιλοσοφίαν τε καὶ ἰατρικὴν ἐσπικρατότων. p. 540. B.

(q) p. 540, 541, 542.

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(r) was she relieved from the demon that had taken possession of her, till *Gregorie* had interceded with God for her, and obtained the pardon of her fault.

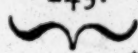
Hitherto *Gregorie* was a *Heathen*. But his conversion was near. For soon after this he (s) was conducted to *Origen*, then the chief master of the *Christian* philosophy and still celebrated for his writings. To his instructions *Gregorie* now committed himself. And when he returned into his native country, as *Nyssen* says, he retired from the world to a private life in a desert place.

His ordination was very remarkable, but not singular. *Phedimus*, Bishop of *Amisus*, knowing the worth of this young man, and being grieved that a person of such accomplishments should live useless in the world, was desirous to consecrate him to God and his church. On the other hand, *Gregorie* was shy of such a charge, and industriously concealed himself from the Bishop of *Amisus*.

(r) καὶ ὃ πρότερον ἀνῆκεν καταπιῶγον αὐτὴν τὸ δαίμονιον, πρὸς τὸν μέγαν ἐκείνον ἐπικαλέσασθαι τὸν Θεόν, καὶ ὑπὲρ αὐτῆς ἰλιώσασθαι. p. 541. B.

(s) καταλιπὼν πᾶσαν τὴν περὶ τῆς ἑξῆς φιλοσοφίας σπουδὴν, πρὸς φοιτᾶ μετ' ἐκείνου τῷ κατὰ τοὺς χρόνους ἐκείνου τῆς τῶν χριστιανικῆς φιλοσοφίας καθηγυμένῳ. Ωριγένης δὲ ὕψος ἦν, ὃ πολὺς ἐπὶ συγγραμμάσι λόγος. p. 542. D.

(1) p
(u) κ
ἐξαντος,
(2v)
δια τῆς



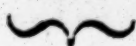
sea, whose design he was aware of. At length Phedimus, tired of his fruitless attempts to meet Gregorie, and being blessed with the gift of foreknowledge, looking (t) up to God, to whom they were both present, instead of laying his hands upon Gregorie, addressed a discourse to him, and consecrated him to God, though bodily absent; assigning him also a city, which till that time was so addicted to idolatrie, that in it, and in all the countrey round about, there were not above seventeen believers.

Gregorie was then at the distance of three days journey. Nyssen does not inform us, how Gregorie came to the knowledge of what had been done. However he says, that now Gregorie thought himself obliged to acquiesce; and that afterwards he was ordained with the usual ceremonies. He only desired (u) of him by whom he had been ordained a short time to prepare himself for the office to which he was appointed. Nor (w) had he courage to undertake the work of preaching, till he had been

(t) p. 544. D. 545. A.

(u) καὶ βαχὺν χρόνον αἰτησάμενος παρὰ τῷ τὴν ἱερουσύνην ἐπικη-
νέοντος, κ. λ. p. 545. A.

(w) καὶ ὁ πρότερον ἐπιθάρσθησε τῷ τῷ λόγῳ κηρύγματι, πρὶν
διὰ τινος ἐμφανείας ἐκκαλυφθῆναι αὐτῷ τὴν ἀλήθειαν. *ibid.* B.

A. D.
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informed of the truth by revelation. And (x) whilst he was engaged in deep meditation, he had a magnificent and awful vision in his chamber. Two persons appeared, one in the habit of a man, the other of a woman; encompassed also by a bright light, too strong for him to look upon directly. He heard these persons discourse together about the doctrines in which he desired to be informed. And he perceived, who they were. For they called each other by name. The person in the habit of a woman desired, that *John* the Evangelist would teach that young man the mystérie of piety. And he replied, that he was not unwilling to do what was desired by the mother of our Lord. *John* then gave him the instruction he wanted; which, when they had disappeared, *Gregorie* writ down. According to that faith he always preached, and (y) left it with his church, as an invaluable treasure, a doctrine received from heaven. By which means his

(x) p. 545. C. D. 546.

(y) Τὸν ὅ παραχρῆμα τὴν θείαν ἐκείνην μυσταγωγίαν γραμμα-
σιν ἐνσημῆνασθαι, καὶ κατ' ἐκείνην μετὰ ταῦτα κηρύσσειν ἐν τῇ ἐκκλη-
σίᾳ τὸν λόγον καὶ τοῖς ἱερεῶσι, ὡς πρὸς τινὰ κληρὸν τὴν θεόσδοτον ἐκεί-
νην διδασκαλίαν καταλιπεῖν δι' ἧς μυσταγωγεῖται μέχρι τῆς οὐκ ἐκεί-
νης λαός, πάσης αἰρετικῆς κακίας διαμένει ἀπείρατος. p. 546.
B. C.

people

people from that time to this were preserved pure from all heretical pravity. *Nyssen* then puts down the faith or Creed which *Gregorie* received from *John*; of which I shall speak more distinctly hereafter. And then he adds: "If (z) any are desirous of farther satisfaction about this matter, let him enquire of the church, in which *Gregorie* preached that doctrine, and with whom it is still preserved in the hand-writing of that blessed man."

A. D.

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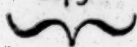
Gregorie being now well qualified for his work, both by a certain knowledge of the truth, and a sufficient degree of assurance, left (a) his solitude, and went directly toward the city that had been assigned him, and in which he was to form a church to God. As he was in his journey, being benighted, and overtaken by a violent storm, he and his friends with him were obliged to take shelter in a *Heathen* temple. It was a temple of great fame, in which the demon, who was there worshiped, used to appear evidently to the

(z) Ὅτι ὁ φίλον περὶ τῆς πίστεως ἀκούτω τῆς ἐκκλησίας, ἐν ᾗ τὸν λόγον ἐκήρυττεν, παρ' οἷς αὐτὰ τὰ χαράγματα τῆς μακαρίας ἐκείνης χειρὸς εἰς ἐν καὶ ἰὺ διὰ σωζέται. p. 547. A.

(a) *Ib.* D. 548, 549.

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priests, and deliver oracles. *Gregorie* having gone away early in the morning, the priest performed the accustomed rites. But he was answered by the demon, that he could no more appear in that place, because of him that had lodged there the foregoing night. The priest greatly enraged at hearing this, pursued *Gregorie*. And having overtaken him, threatened to inform the magistrates against him. But *Gregorie*, not at all dismayed, told the priest, that he had such confidence in the power of the being whom he served, that he not only relied upon his protection from men, but was also perswaded, that with his assistance he could expell demons from any place, and readmit them as he saw fit. And as a demonstration of such power, he took a slip of paper, and (b) writ upon it: *Gregorie to Satan: Enter*. This paper being layed upon the altar, and the accustomed rites performed, the demon appeared, as usual. The priest was now convinced, that *Gregorie* was guided by a power superior to demons. He therefore return-

(b) Ην ὃ τὰ γράμματα ἐπ' αὐτῆς τῆς λέξεως ταύτης· Γρηγόριος τῷ Σατανᾷ· Εἰσελθεῖ. p. 549. c.

ed to him, relating what had happened, and desiring to be farther instructed in the *Christian* religion. But some doubts still remaining, *Gregorie* wrought another evident miracle: At his command (c) a large heavie stone laying before them moved, as if it had life, and settled again in the place *Gregorie* directed. The priest was now fully satisfied, and forsaking all things, wife, children, relations, his priesthood, home, and all his possessions, followed *Gregorie*; esteeming his companie, and a fellowship with him in his divine philosophie, instead of all other things. This priest (d) was afterwards one of *Gregorie's* deacons.

The (e) fame of these great works out-went *Gregorie*, so that the city was beforehand prepared for his reception. And he entered in the midst of a vast croud of people, who even came out to meet him with their wives and children. *Gregorie*, as (f) *Nyssen* says, had before now disposed of all his estate, and at this time had nothing of his own; no land, no house, no habitation. His friends there-

(c) p. 550. A. B.

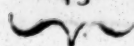
(d) *Vid.* p. 569. D.

(e) 551, 552.

(f) *ibid.*

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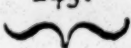


fore who accompanied him were in pain for him. But he trusted in God, and when he entered the city, he had many kind and pressing invitations made him. He took up his abode with one *Musonius*, a man of the greatest distinction in the city for his quality, estate and authority, and who had made the first offer of entertaining our young Bishop. That very day, before sunset, he had made many converts. Early the next morning men and women of every rank and age in the city were before the door of the house, and his succeſſe continued. Every one who had need of help was relieved, whether poſſeſſed with demons, or afflicted with any bodily diſtemper. And all were admoniſhed of the duties peculiarly ſuited to their age, relation, or ſtation in life. He (g) preached, he argued, he perſwaded, he healed.

The number of believers being greatly encreaſed in a ſhort time, he (b) formed a deſign of building a church, to which all readily

(g) Καὶ ἐν μέσσοις ἰκίνας πρὸς τὴν ἑκάστη τῶν συναλεγμένων χρεῖαν ἀρμοδίως τῇ δυνάμει τῷ πνεύματος μερίζομενος, κηρύσσων, συζητῶν, νευθεῖν, διδάσκων, ἰῶμενος. p. 553. D.

(b) p. 554. B



contributed by their labour or their purses. *Tillemont* (i) observes, that this is no unlikely thing; the *Christians* enjoying all manner of liberty under *Philip*, who began his reign in the year 244. But, as he adds, this is the first church, of which *historie* gives us any certain and express information. This church, as (k) *Nyssen* says, was standing in his time. It must therefore have escaped the general demolition of churches in the *Diocletian* persecution; as it did likewise a terrible earthquake afterwards, in which, as *Nyssen* (l) affirms, almost all the other buildings of the city, public and private, were overthrown.

Gregorie being in great reputation for wisdom, abundance of people referred their differences to him, who readily acquiesced in his determinations. But (m) there were two brothers, whom he could by no means reconcile. A certain lake was the matter in dispute. When they were about to decide the cause by arms, the tenants of the two brothers fighting on each side; *Gregorie* went

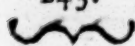
(i) *S. Gregoire Thaumaturge. Art. vii. Mem. Ec. T. iv. P. x. p. 679.*

(k) *p. 554. A. B.*

(l) *Ibid. C.*

(m) *p. 555, 556.*

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to the lake the night before, and at his prayers it was dried up. The (n) river *Lyc*, or *Lycus*, often overflowing to the great damage of the neighbouring countrey, at the desire of the people who suffered by those inundations, *Gregorie* prescribed it proper limits, which it never passed afterwards.

Gregorie Nyssen (o) then relates the storie of our *Gregorie*'s remarkable ordination of *Alexander* called *the Collyer*, at *Comana*. As *Gregorie* was returning home from thence, two men agreed to put a trick upon him. One of them lay in the road as dead. The other begged of the Bishop to give him somewhat to bury his poor companion. As *Gregorie* passed by, he threw his cloak upon the pretended dead man. As soon as *Gregorie* was out of sight, the other called to his companion to get up. But he had expired at the very instant *Gregorie* cast his cloak upon him, which therefore now served for his burial-cloth. *Sozomen*-(p) relating a like storie concerning *Epiphanius* recollects this also of *Gregorie*, and he thinks they may be both true.

(n) p. 558, 559, 560.

(o) p. 561, 562.

(p) *Zozom. L. vii. cap. 27.*

After

After his return to *Neocesarea*, *Gregorie* (q) cured a young man, possessed of a demon. And (r) many people were delivered from demons, and relieved of their diseases, by only having pieces of linen brought to them, which had been breathed upon by him.

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During the episcopate of *Gregorie*, a (s) persecution of the *Christians* was ordered by imperial edicts, which was very severe in those parts. Tis universally allowed, that *Nyssen* means the *Decian* persecution, though he does not name the Emperour. *Gregorie* (t) considering the weaknesse of human nature advised his people, as many as could, to save themselves by flight. And to remove all scruples, he gave them an example by retiring into a solitarie place, taking with him the priest beforementioned, now his deacon. Here *Gregorie* was sought for, but was miraculously preserved. For though his pursuers came to the place, where he and

(q) *Nyssen*. p. 566.

(r) ἀλλ' ἄρκειν πρὸς τε τὴν τῶν δαιμονίων ἀπαλλαγὴν, καὶ πρὸς τὴν ἱασίν τῶν ἀρρώστημάτων τῆς σώματος τὸ ἐκ τῆς ὑπόστατος αὐτῆς ἄσθμα διὰ τῆς ὁθόνης τῷ κάμνοντι προσαγόμενοι. p. 567. A.

(s) p. 567, 568.

(t) p. 569. C. D.

his

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his companion were, they did not see, or did not know them. In short, their eyes were so withheld, that they could see nothing but two trees. However, notwithstanding the forementioned good advice of *Gregorie*, many (*u*) of his people were taken up, and imprisoned, and endured divers torments, and even death itself; he assisting them by his prayers, and by the counsel which he sent to them.

When the persecution was over, *Gregorie* returned to *Neocesarea*, and peace being restored to the church, about the year 253. as may be supposed, he visited the several parts of his diocese, and (*w*) transferred the bodies of divers, who had suffered martyrdom in the late persecution to several places at proper and convenient distances; where he appointed anniverfarie festivals and solemnities in memorie of the Martyrs, indulging the people upon those occasions a little more than ordinarie mirth. Which, says *Nyssen*, was wisely done. For many weak and ignorant

(*u*) p. 570, 571, &c.

(*w*) Τας ὑπὲρ τῶν ἐνηθληκότων τῇ πίσει πανηγύρεϊ νομοθετήσας, καὶ διαλαβόντες ἄλλος ἀλλαχῇ τῶν μαρτύρων τὰ σώματα, κατὰ τὴν ἐτήσιοι τῇ ἐπαυσιαίᾳ κύκλῳ περίοδον συνιόντες ἡγάλλοιτο, τῇ τιμῇ τῶν μαρτύρων πανηγυρίζοντες. p. 574. A. B.

people

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people being fond of the *Heathen* superstition, because of the diversions it allowed of; *Gregorie* approved, that people should be merry and divert themselves on the memorials of the martyrs; hoping by that means to bring them off from idolatrie to the general principles of religion, and gradually to more compleat virtue.

In some part of *Gregorie's* episcopate the countrey of *Pontus* was afflicted with a sore and terrible plague. As *Gregorie* (x) gave some intimations of it before hand, and he was helpful to many not only by the charitable relief he afforded, but (y) likewise by the miraculous cures he wrought, great numbers were brought to the profession of *Christianity* at that season. In a word, when (z) this Bishop was near his death, reflecting upon his labours, and hearing there were still seventeen unbelievers in that countrey, it gave him no small concern. However, he thought it matter of much joy and thanksgiving, that he left his successor no more idolaters, than he had found *Christians*.

(x) p. 576.

(y) p. 577.

(z) p. 574. D. 575. A.

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243.

Remarks
upon Nyf-
sen's ac-
count.

This is the account, which *Gregorie* of *Nyssa* has given of his name-fake of *Neocesarea*, upon which many remarks might be made. 'Tis plain, it is a panegyric, not a historie. *Nyssen* is so intent upon the marvellous, that he has scarce any regard to common things. He relates distinctly the mysterious faith, which *Gregorie* received one night from *John* the Evangelist: But he dispatches in a very few words the instructions, which *Gregorie* received from *Origen*; though he was five years under his tuition, and had before him excellent materials to enlarge upon concerning that part of our Bishop's historie. Then he takes little or no notice of circumstances of time and place, or the names of persons. These he omits as things of no moment. Indeed he has been so good as to inform us of *Gregorie*'s native city and countrey, and that he studyed some while, as he says, at *Alexandria*. But he does not let us know, where *Gregorie* was acquainted with *Origen*; whether at *Alexandria*, or at *Cesarea*. He has not once named the city, where *Gregorie* was Bishop. And in the description of *Gregorie*'s arrival in the city assigned him, and where he was to reside.

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side, there is no notice taken that it was his native place. Nay one might be almost apt to think, he was an absolute stranger there, and unknown to every body. He does not inform us of the temple, where *Gregorie* lodged and silenced the demon; neither where it stood, nor to what God it was dedicated. He has not so much as once mentioned the name of the priest, who was converted in so extraordinarie a manner; who, so far as appears, was our Bishop's first convert, and was afterwards a deacon of the church. Nor has he mentioned the name of any one of the many persons, subjects of *Gregorie's* miraculous works. However, it should be owned that he has not concealed the name of the river, whose inundations are said to have been restrained by this mighty man. As before observed, he omits the name of the Emperour, author of the persecution that was so severe, and which was so remarkable for *Gregorie's* flight, and preservation, and many glorious martyrdoms. Finally, perhaps it may be reckoned by some an inexcusable defect, that in this long oration not any the least notice is taken of *Athenodore*, *Gregorie's* brother, and the companion of

his

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his travels, and studies, and conversion to the faith, and afterwards Bishop likewise in the same countrey of *Pontus*. All these omissions seem unaccountable.

Possibly it will be sayd, that it was contrarie to the rules of rhetoric to be more particular in an oration. If that be so, and all that *Nyssen* aimed at was to entertain his hearers or readers with a fine piece of oratorie, we must consider it as such. But then, though it may afford us some good entertainment, it will hardly be a ground of much faith. For a storie to be amusing is one thing, to be credible another.

Farther, the relations of most of the miracles are lyable to some other exceptions. The storie of the woman at *Alexandria* is trifling and unlikely. Nay (a) *Basnage* says, *Gregorie* never studyed at *Alexandria*. And he may be in the right as to this, so far as I know. Then this is a mere fiction, as the same learned writer argues. The moving of the stone at the command of *Gregorie* is silly

(a) Quae igitur de meretrice Alexandriae, quae sese cum Gregorio confuere simulavit, et numerata scorto pecunia, et daemone in fauces ejus involante, narrantur, lepidae sunt fabulae, quae fractis illabentis Alexandrinae profectionis rudibus obruuntur. *Basn. Ann.* 240. iv.

and romantic, or at least vain and insignificant, and therefore also improbable. The silencing the demon by a message sent in writing must surely appear absurd, though it should be allowed to be referred to by some other (D) writers. Besides, *Gregorie* leaves *Satan* in possession of the temple; which I think was not well done, if he was able to send him away. And this continuance of *Satan* at the temple confutes the former account. It seems to shew it to be a mere fiction. If *Gregorie* had once dispossessed *Satan*, he would not have allowed him to resume and keep possession afterwards. *Basil*, though he does not dispute every thing related by *Nyssen*, greatly dislikes this (b) storie.

(D) *Socrates* certainly refers to it. *L. iv. cap. 27.* And *Basil* is thought to do so likewise, when he says, *Gregorie* had a power terrible to demons: ὅς φοβερὸν μὴ εἶχεν ἐκ τῆς τῆ πνεύματος συνεργίας κατὰ δαμνῆναι τὸ κράτος. *De Sp. S. cap. 29. p. 62. D.* But here the reference to this matter is not clear and certain. *Basil* might intend some of *Gregorie*'s miracles, dispossessing demons out of the bodies of men.

(b) Fidem tamen a nobis non impetrat festiva *Nysseni* narratio. Nempe quod daemone, quem templo suo expulerat, rogatus a sacerdote, ut rursus in aedem suam exulem introduceret, in exiguo libri frustulo scripserit: *Gregorius Satanae; Intra.* Quae licentia vix absque peccato dari potuit, neque vel ad eam concedendam, missa ad diabolum epistola opus fuit. Quod sane mirum est scribendi genus, ac indignissimum viro sancto commercium. *Basn. A. 240. vi.*

I don't intend to deny, that *Gregorie* wrought miracles. For I suppose he did, as I shall acknowledge more particularly by and by. Nevertheless there is no harm in making these remarks, if they are just; or in shewing that *Nyssen's* relations are defective, and want some tokens of credibility, with which we should have been mightily pleased.

As for what he says of *Gregorie's* appointing anniversarie festivals and solemnities in honour of the martyrs that had suffered in his diocese, and allowing people upon those occasions some unusual mirth and rejoycings: I am sure, this is no apostolical method of making conversions. Nor was it practised in the most primitive times next after the Apostles. And I am not satisfied of the truth of what *Nyssen* says. As I am unwilling to lay hold of every thing he writes, to advance this Bishop's honour; so neither do I take this particular upon his credit, which tends to diminish that honourable idea I am willing to have of him, and for which I think I have good ground. This childish method of making converts appears unworthie of so wise and good a man as *Gregorie*. Nor is it likely

likely, that those festivals should be instituted by one who had the gift of miracles, and therefore a much better way of bringing men to religion and virtue.

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We have now perused the summarie of *Gregorie's* life in *Jerome*. The historie of the early part of his life we have had from himself. And *Gregorie* of *Nyssa* has afforded us an entertaining account of this great man from the begining to the time of his death.

II. *Gregorie* is mentioned by many ancient writers. I shall here add some of their passages. They may be considered as testimonies. The writers I shall cite are *Origen*, *Eusebe*, *Jerome* again, *Basil*, *Theodoret*, and *Socrates*; omitting some others, as not so material witnesses, and for avoiding too great prolixity.

Testimonies
to him.

Origen in his letter to *Gregorie*, probably written not many months after his return home, tells him "His (c) capacity was such, that he might be either a *Roman*

From Ori-
gen.

(c) Δύναται ὃν ἡ ἐνφυΐα σε Ῥωμαῖον σε νομικὸν ποιεῖν τέλειον, καὶ ἑλληνικόν τινα φιλόσοφον τῶν νομιζομένων ἐλλογιμῶν αἰρέσεων. *Orig. Ep. ad Greg. T. i. p. 30. D. Bened.*

L 1 2

" Lawyer

A. D. ^{243.} “ Lawyer of the first rank, or a celebrated
 “ *Greek* Philosopher.” But he adviseth him
 to make the *Christian* religion his chief
 studie.

Eusebe. *Eusebe* speaking of *Origen*’s scholars says:
 “ The (d) most noted of them were *Theo-*
 “ *dore*, called also *Gregorie*, the most renown-
 “ ed Bishop of our time, and his brother
 “ *Athenodore*; whom when *Origen* observed
 “ to be too fond of *Greek* and *Roman* learn-
 “ ing, instilling into them a love of philoso-
 “ phie, he drew them off from their former
 “ studies to divine things. Having stayed
 “ with him five whole years, they made such
 “ progresse in the knowledge of the divine
 “ oracles, that whilst they were yet very
 “ young they were both appointed Bishops
 “ in *Pontus*.” In another place relating
 things under *Gallien*, about the year 260.
 he says: “ At (e) that time *Gregorie* and his
 “ brother *Athenodore* governed the churches
 “ in *Pontus*.” And among the Bishops as-
 sembled from several parts in the first council

(d) ὃν ἐπισήμους μάλιστα ἔγνωμιν Θεόδωρον, . . . ὅς ἦν αὐτῶν
 ἕτος ὁ καθ’ ἡμᾶς ἐπισκόπων διαβόητος Γρηγόριος, κ. λ. *H. E. L.*
vi. cap. 30.

(e) *l. vii. cap. 14.*

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at *Antioch* in 264. "The most considerable,
" *he (f) says*, were *Firmilian*, Bishop of
" *Cesarea* in *Cappadocia*, the two brothers
" *Gregorie* and *Athenodore*, pastors of the
" churches in *Pontus*, *Helenus* of *Tarsus*,
" and some others."

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Jerome in his letter to *Magnus*, so often *Jerome*.
cited already, among other eminent *Chris-*
tian authors mentions (g) *Theodore* afterwards
named *Gregorie*, and calls him a man of a-
postolical signs and wonders.

What *Basil*, Bishop of *Cesarea* in *Cappa-* *St. Basil*.
docia, has writ of our *Gregorie*, may deserve
some special notice.

In his treatise *Of the Holy Spirit*, after
having mentioned divers ancient ecclesiasti-
cal writers of chief note; such as *Irenaeus*,
Dionysius of *Rome*, and him of *Alexandria*,
Origen, *Africanus*, and others; he adds:
" But (b) where shall I place the great *Gre-*
" *gorie*, and his words? Ought he not to be
" ranked with the Apostles and Prophets, a

(f) *ib. c. 28.*

(g) *Exstant et Julii Africani libri, qui temporum scripsit*
historias; et Theodori, qui postea Gregorius appellatus est,
viri apostolicorum signorum atque virtutum. Hieron. Ep. 83.
[*al. 84.*] p. 656. m.

(b) *Basil. De Sp. S. cap. 29. T. 3. p. 62, 63. Bened.*

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243.

2 Cor. xii.

18.

Rom. i. 5.

“ man, who walked in the same spirit with
 “ them, who always followed the footsteps
 “ of the saints, and in the whole of his
 “ conduct was a compleat model of the e-
 “ vangelical life? For my part, I must say,
 “ we should be injurious to the truth, if we
 “ don’t reckon that soul in the number of
 “ those who were dearest to God, who shin-
 “ ed in the church as a large burning lamp,
 “ who by the mighty operation of the Spirit
 “ had a power terrible to demons, who re-
 “ ceived such *grace* of the word *for the obe-*
 “ *dience of faith among all nations*, that though
 “ at first he found only seventeen *Christians*,
 “ he brought over to the acknowledgement
 “ of God all the people both of the city
 “ and the neighbouring countrey. He also
 “ turned the course of rivers, commanding
 “ them in the all-powerful name of *Christ*,
 “ and dryed up a lake, which was the sub-
 “ ject of contention between covetous bro-
 “ thers. His predictions of things future
 “ are such, as not to be inferior to those of
 “ other Prophets. But it would be too long
 “ to reckon up all the miracles of this person,
 “ who for the abundance of the gifts
 “ wrought

“ wrought in him by the Holy Spirit, in all
 “ power, [or, mighty deeds,] signs and won-
 “ ders, was called a second *Moses* by the e-
 “ nemies of the truth. Such was the grace
 “ of all his words and actions, that he ap-
 “ peared to be adorned with a peculiar light
 “ and splendour, an indication of the heaven-
 “ ly power, by which he was conducted.
 “ He is still the admiration of all the people
 “ of that countrey. And the memorie of
 “ him is ever fresh and lively in the churches,
 “ not at all abated by length of time. For
 “ (i) which reason they have not taken up
 “ any custom, word, or mystical rite, beside
 “ what they received from him. Insomuch,
 “ that that church appears defective in many
 “ respects, because they have nothing but
 “ what is ancient. For they who have suc-
 “ ceeded him in the government of the
 “ churches would admit of none of those
 “ things that have been since invented, but

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2 Cor. xii.
12.

(i) ἐκὼν ἢ πρᾶξιν τινα, οὐ λόγον, ἢ τύπον τινα μυστικὸν παρ’
 οὐ ἐκεῖνος κατέλιπε, τῇ ἐκκλησίᾳ προσέθηκεν. Ταύτητοι καὶ πολλὰ
 τῶν παρ’ αὐτοῖς τελεμμένων ἡλλειπῶς ἔχει δοκιμῇ, διὰ τὸ τῆς κατὰ σά-
 ρκα ἀρχαιοτρόπον. οὐδὲν γὰρ ἠνέσχοντο οἱ κατὰ διαδοχὴν τὰς ἐκκλη-
 σίας οἰκονομήσαντες, τῶν μετ’ ἐκείνων ἐφειρηθέντων παραδείξασθαι, εἰς
 προσθήκην. *ibid.* p. 63. A. B.

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243.

“ have kept entirely to the first institutions,
 “ as derived from him.”

This is the great character, which *Basil* gives of *Gregorie*, and this is what he says here of his people. Nevertheless this church of *Neocesarea*, the people of *Gregorie*, were very troublesome to the same *Basil*, or he gave himself a great deal of trouble and uneasiness about them. For in divers of his letters he complains, that they were all *Sabelians*; and he laments the strange aversion, they had for him: which appears to have been general, in the Bishop, clergie, people, and even the near relations of *Basil* in that church.

In a letter to the *Neocesareans*, writ about the year 375. entreating their good will, and reconcilment to him, he says, “ That (k)
 “ one thing which should unite them in af-
 “ fection is, that he and they had the same
 “ instructors in the mysteries of religion, and
 “ the same spiritual fathers: I mean, *says he*,
 “ the great and admirable *Gregorie*, and
 “ those who have succeeded him in the epis-
 “ copal chair with you, as stars arising one

(k) *Ep.* 204. [*al.* 75.] p. 303. C. D. *ibid.*

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“ after another, all walking in the same steps,
 “ leaving to all who are disposed to attend
 “ manifest traces of an heavenly conversa-
 “ tion.” Afterwards, in the same letter:
 “ And (l) what stronger proof can there be
 “ of [the orthodoxie of] our faith, than that
 “ we were educated by our grand-mother,
 “ that blessed woman sprung from among
 “ you? I mean the celebrated *Macrina*, by
 “ whom we were taught the words of the
 “ most blessed *Gregorie*, as she had received
 “ them, and preserved them in her memo-
 “ rie, when she taught us in our childhood
 “ the principles of religion and virtue.”

In another letter writ to the clergie of
Neocesarea, after complaining of their (m)
 universal agreement with their Bishop in an
 opposition against him, he writes: “ Do (n)
 “ not follow those who introduce among
 “ you impious doctrines. Nor do you sit still,

(l) Πίστως ὅτι τῆς ἡμετέρας, τίς αὖ καὶ γένοιτο ἐναργετέρα ἀποδείξις,
 ἢ ὅτι τραφέντες ἡμεῖς ὑπὸ τίτῃ μακαρία γυναικί, παρ’ ὑμῶν ἀρεμη-
 μένῃ; Μακρίαν λέγω τὴν περιβόητον, παρ’ ἧς ἐδιδάχθημεν τὰ τῆς
 μακαριωτάτης Γρηγορίου ῥήματα, ὅσα πρὸς αὐτὴν ἀκολυθία μνήμης
 διασθεῖντα αὐτὴ τι ἐφύλασσε, καὶ ἡμᾶς ὅτι νηπίους ὄντας ἐπλαττε καὶ
 ἐμόρφε τοῖς τῆς εὐσεβείας δόγμασιν. p. 306. B.

(m) Ἡ μὲν συμφωνία τῇ καθ’ ἡμῶν μίσει, καὶ τὸ μέχρ’ ἐνός
 πάντας ἀκολυθῆσαι τῷ προειῶτι τῇ καθ’ ἡμᾶς πολέμῳ. κ. λ. Ep.
 207. [al. 63.] p. 309. D.

(n) *Ibid.* E.

“ whilst

A. D. “ whilst in your sight the people of God is
 “ subverted by corrupt principles. *Sabellius*,
 “ an *African*, and *Marcellus* of *Galatia*, are
 “ the only persons that have taught and writ
 “ those things, which some leading men
 “ among you now produce as inventions of
 “ their own; talking indeed with much as-
 “ surance, but bringing no plausible argu-
 “ ments for what they say. These men re-
 “ proach us without any regard to truth,
 “ but will not come to discourse with us.
 “ ... Yea they are arrived at such impu-
 “ dence, as (o) to calumniate our doctrine as
 “ pernicious.” He goes on: “ And (p) what
 “ is the ground of this implacable hatred of
 “ me? They say, that I have introduced
 “ psalms, and a method of singing different
 “ from your custom. And other such like
 “ things they say, which they might be
 “ ashamed to mention. We are likewise ac-
 “ cused, that we have among us men, who

(o) διαβάλλοντες ἡμῶν τὰς διδασκαλίας, ὡς βλαβεράς. *ibid.* p. 310. B.

(p) Καὶ τὴν αἰτίαν ἐρωτηθῶσι τῷ ἀκηρύκτῃ τῷ τε καὶ ἀσπασίῳ πολέμῳ, ψαλμοὺς λέγουσι καὶ τρόπον μελωδίας, τῆς παρ’ ὑμῶν κεκρατηκυίας συνηθείας παρηλλαγμένον, καὶ τοιαῦτά τινα, ἃ οἷς ἐχρὶ αὐτοὺς ἐγκαλύπτισθαι. Εὐκαλέμιστα ὅ, ὅτι καὶ ἀνθρώπου ἔχοντος τῆς εὐσεβείας ἀσκητῆς, ἀποταξαμένους τῷ κόσμῳ, καὶ πάσαις ταῖς βιωτικαῖς μαθήμασι. κ. λ. *ib.* p. 310. C.

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“ exercise themselves unto godliness, who have
 “ renounced the world and all earthly cares,
 “ which the Lord compares to *briars and*
 “ *thorns, which suffer not the word to bring*
 “ *forth fruit to perfection*; men, who bear
 “ *about the dying of Jesus in their body, and*
 “ *take up the crosse, and follow God.*” *Basil*
 adds, he hears, there are already such men in
Egypt, and perhaps likewise in *Palestine*,
 and in *Mesopotamia*, and more than in his
 diocese. “ Moreover, *says he*, if some wo-
 “ men choosing an evangelical life prefer vir-
 “ ginity to marriage, bringing into subjection
 “ the desires of the flesh, practising that
 “ *mourning*, on which a blessing is pro-
 “ nounced; blessed are they for this their
 “ purpose, in what ever part of the world
 “ they are. . . . For (q) I would have you
 “ to know, that we glory in this, that we
 “ have societies of men and women, whose
 “ *conversation is in heaven*, who have cruci-
 “ *fied the flesh with it's affections and lusts*,
 “ who are not sollicitous about meat and
 “ dresse, but are *without distraction*, and con-

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1 Tim. iv.

7.

Matt. xiii.

22.

Luke viii.

14.

2 Cor. iv.

10.

Matt. xvi.

24.

Mat. v. 4.

Philip. iii.

20.

Gal. v.

24.

1 Cor. vii.

35.

(q) γνωσκειν ὅτι ὑμᾶς ἐβλόμαι, ὅτι ἡμεῖς εὐχομένη, καὶ ἀνδρῶν
 καὶ γυναικῶν συντάγματα ἔχιν. κ. λ. p. 310. E. 311. A.

“ stantly

A. D. 243. “stantly attend on the Lord, and *continue*
 “*in supplications night and day*, whose mouth
 1 Tim. v. “speaketh not the works of men, but they
 5. “sing hymns to our God without ceasing,
 Eph. iv. “*working with their own hands, that they may*
 28. “*give to him that needeth.*” Then he returns
 to the charge brought against him for the
 new psalmodie, by which especially, as (r)
 he says, they terrified the more simple peo-
 ple, and exasperated them against him.
 Here *Basil* describes that new way of singing,
 which gave offense. And then goes on again.
 “But (s) these things, they say, were not
 “in the time of the great *Gregorie*. To
 “which I answer: Nor yet the Litanies [*pe-*
 “*nitential prayers*] you make use of. Not
 “that I blame you for that; for I could
 “wish, that you all ‘lived in tears, and in
 “continued penance. . . . But after all, *says*
 “*Basil*, you retain nothing of *Gregorie*. For
 “(t) he did not pray with his head covered.
 “ . . . He did not swear. . . . He did not call

(r) Πρὸς ὃ τὸ ἐπὶ ταῖς ψαλμωδίαις ἔγκλημα, ᾧ μάλιστα τοὶ ἀπλησύντες φοβῶσιν οἱ διαβάλλοντες ἡμᾶς. p. 311. A.

(s) Ἀλλ’ ἐκ ἧν, φησὶ, τᾶντα ἐπὶ τῷ μεγάλῳ Γρηγορίῳ. p. 311. D.

(t) Γρηγόριος ἐκατεκαλύπτετο ἐπὶ τῶν προσευχῶν. *ibid.* E.

“ his

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“ his brother, fool. . . . He did not come to
 “ the altar, before he had been reconciled to
 “ his brother.” Thus *Basil* goes on, giving
 these men hard words: when perhaps the
 same, or like things might be said too truly
 of *Basil*’s own friends and admirers, or any
 other people ; especially, if a man is out of
 humour with them, because they do not sub-
 mit to his will and pleasure. “ But, *says* (u)
 “ *he*, we forgive every thing. Only let the
 “ great things of religion be preserved. Let
 “ there not be any innovations made in the
 “ faith. Do not overthrow the subsistences.
 “ [*hypostases*]. Don’t deny the name of *Christ*.
 “ Don’t misinterpret the words of *Gregorie*.”

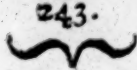
From these several passages I think it ap-
 pears, that *Gregorie*’s church at *Neocesarea*
 were now an old-fashioned people, *Christians*
 of the primitive sort. There were some
 new hymns, or psalms, begun to be made use
 of by others, which they did not approve of.
 They likewise disliked the new psalmodie,
 which was a more artificial way of singing

(u) Μόνον ἑρῶσθω τὰ προηγμένα, καὶ τὰς περὶ τὴν πίσιν καινο-
 τομίας κατασιγᾶσθαι· τὰς ὑποστάσεις μὴ ἀθετεῖτε· τὸ ὄνομα τοῦ
 Χριστοῦ μὴ ἀπαρνέσθαι· τὰς τῷ Γρηγορίῳ φωνὰς μὴ παρεξηγεῖσθαι. ib.
 p. 312. C.

than

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than was heretofore in use in the churches of *Christ*. Monasteries of men and women were another innovation, which gave them offense. And when it is considered, that *Basil* was fond of all these things, particularly of monasteries, and was the (w) first person who introduced them into the countreys of *Cappadocia* and *Pontus*; some will be able to account for the angrie and contemptuous treatment, which *Basil* gives the *Neocesareans*. The opposition, which those good people made to his new schemes, was, it seems, a high provocation. But some may think that those *Christians* had good reason to oppose some of his measures, and take offense at them. And not a few persons of good judgment may still be displeased, when they observe, how he debaseth the sublime sense of many texts, and perverts the scriptures in support of his monastic institutions.

Basil says, that the *Neocesareans* then had *litanies*, or penitential prayers, not used in *Gregorie's* time; and insinuates, that they *prayed with their heads covered*. What they

(w) *Vid. Vit. S. Basil. Cap. vi. num. i. p. 53. B. C. D. Bened.*

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would say for themselves with regard to these two points, I can't tell. But as for their doctrine about the *hypostases*, or substences, 'tis plain from *Basil*, that they defended their sentiment out of *Gregorie*'s writings. What *Basil* says of their having nothing of *Gregorie* left among them, is extravagant. He has himself bore them this testimonie, that they had a vast respect for the founder of their church; and that they were so shy of admitting later inventions, that they *appeared defective* and antiquated, in comparison of many other churches of that age.

We must make extracts out of another letter of *Basil*, writ to the chief men of *Neocesarea*. *Basil* was then at a place in the neighbourhood of that city. His coming so near them put the whole city into confusion. To abate their resentments, he reminds them of his education (x) by his grandmother, in that very place, and assures them, that he came thither now for retirement. He reminds them also of the respect they formerly had for him, when their whole city

(x) ἰνὰ τοῦτα ᾧ ἐγράφη παρὰ τῇ ἡμετέρᾳ τίτθι. Ep. 110. al. 64. p. 313. D.

invited

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invited him, and pressed him with much earnestness and importunity, to undertake the education of their youth. " But, says he, I will tell you, what is the ground of this animosity against me, which prevails to such a degree in your city. It is no other than this: There (y) is among you a design to overthrow the faith in opposition to the apostolical and evangelical doctrine, and the tradition of the truly great Gregorie, and all his successors to the blessed Musonius, whose words must still sound in your ears. For the heresie of Sabellius, which some now endeavour to revive, was formerly extinguished by the tradition of that great man. . . . Sabellianism (x) is Judaism, brought into the church under the name of Christianity." . . . These (a)

" men

(y) Πίστις διαστροφὴ παρ' ὑμῶν μελιτᾶται, ἔχθρα μὲν τοῖς ἀποστολικοῖς καὶ ἐναγγελικοῖς δόγμασι, ἔχθρα δὲ τῇ παραδόσει τοῦ μεγάλου ὡς ἀληθῶς Γρηγορίου, καὶ τῶν ἐφ' ἑξῆς ἀπ' ἐκείνου, μέχρι τοῦ μακαρίου Μουσωνίου· ἃ τὰ διδάγματα ἑαυτοῖς ὑμῶν ἔστιν ἔτι καὶ νῦν δηλοῦσι. τοῦ Σαβελλίου κακὸν, πάλαι μὲν κινήθη, κατασβεσθὲν δὲ τῇ παραδόσει τοῦ μεγάλου ἐπιχειροῦσι νῦν ἀνανεῖσθαι ἔτι. p. 314. D. E.

(x) p. 315. A.

(a) Καθῆκαν δὲ τινὰ πείραν δι' ἐπιστολῆς, καὶ πρὸς τὸν ὁμόψυχον ἡμῶν Ἀνθιμὸν τὸν Τυάριον ἐπισκοποῦν· ὡς ἄρα Γρηγόριος ἐπὶ τούτοις ἐκθέσει πίστιν, πατέρα καὶ υἱὸν ἐπινόει μὲν εἶναι δύο, ὑποτάσει δὲ ἓν. Τῆτο δὲ ὅτι δόγματικῶς ἔρηται, ἀλλ' ἀγωνιστικῶς, ἐν τῇ πρὸς Αἰλιανὸν διαλέξει, ἐκ ἡδυνήθησαν συνιδεῖν οἱ ἐπὶ λεπτότητι τῶν φησὶν ἑαυτοῖς

“ men pretend in a letter to *Anthimus*, Bishop
 “ of *Tyana*, who is of the same mind with
 “ us, that *Gregorie* says in his Exposition of
 “ the faith, *that the Father and Son are two*
 “ *in our conception, but one in hypostasis*. These
 “ acute and subtle people, it seems, can’t
 “ see, that that is not spoken dogmatically,
 “ [or, as a point of doctrine;] but agonisti-
 “ cally, [or, in the haste and fervour of dispu-
 “ tation,] in his conference with *Ælian*;
 “ in which too there are many faults of the
 “ transcribers, as I will shew, if God per-
 “ mit. Besides, teaching a Gentil, he did
 “ not think it necessarie to be accurate in his
 “ expressions. For it was fit to yield a little
 “ to a man that was to be brought over to
 “ the faith, that he might not reject the
 “ chief things. Insomuch that you may
 “ find there several words which afford the
 “ greatest advantage to the heretics of this
 “ time; such as *creature, made*, and the
 “ like.”

ἑαυτὸς μακαρίζοντες· ἐν ᾗ πολλὰ τῶν ἀπογραφεμένων ἐστὶ σφάλμα-
 τα, ὡς ἐπ’ αὐτῶν τῶν λέξεων οὐκ ὀρθοῦμεν ἡμῶς, ἐὰν ὁ Θεὸς θέλῃ. Εἴπει-
 τα μὲν τοι τὸν Ἑλλήνα πείθων, εἴ κ’ ἡγήτο χρηναὶ ἀκριβολογέεισθαι
 περὶ τὰ ῥήματα· ἀλλ’ ἐπὶ ὅπῃ καὶ συνιδόντα τῷ ἔθει τῷ ἐπαγομένῳ,
 ὡς αἰ, μὴ ἀντιτίνοι πρὸς τὰ καίρια. Διὸ οὐ καὶ πολλὰς αὖ ἑυροὺς
 ἡμῶν φωνὰς, τὰς νῦν τοῖς αἵρετικοῖς μεγίστην ἰχὺν παρεχομένας· ὡς
 τὸ κτίσμα, καὶ τὸ ποίημα, καὶ ἑῖ τι τοιούτον. *ibid.* p. 316. C. D.

M m

Thus

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Thus writes *Basil*. Certainly this is a slight apologie. No one can think, that *Gregorie* owes any thanks to the author of it. However, let us make a few remarks.

Remarks.

1. *Basil* says, the people of *Neocesarea* had been taught the right faith by all their Bishops down to *Musonius*: whose successor therefore, their present Bishop, was the first person who taught among them the doctrine, which *Basil* dislikes. And *Basil* here says fine things of that *Musonius*, and calls him a *blessed man*, now he was dead and gone. But when he was living, *Basil* did not agree with him; no better, perhaps, than with his successor, the present Bishop. That they differed to a great degree, *Basil* owns in a letter (b) writ soon after the death of *Musonius*: though he says it was not about doctrinals that they differed, but only about some matters relating to the discipline, or peace of the churches.

(b) Τὸτο ὃ ἐσλῆναι ὑμᾶς βεβλόμεθα, ὅτι εἰ καὶ πρὸς τὴν εἰρήνην τῶν ἐκκλησιῶν συντρέχοντα ἡμῖν ἔκ ἐχομεν τὸν μακάριον . . . ἀλλ' ἐν γὰρ τῇς πρὸς αὐτὸν ὁμοδοξίας, καὶ τῇ αἰὶ κοινωνίᾳ ἐπικαλεῖσθαι τὴν πρὸς τοὺς αἰρετικὰς ἀγῶνιν, . . . ἐσλῆνα καιρὸν ἀπιλείφμεν. Εἰ. 28. [al. 62.] p. 108. E.

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In that letter, which is a consolatorie epistle to the *Neocesareans* upon occasion of the death of their pastour, and writ six or seven years before this, he gives such an account of *Musonius*, that I can't forbear inserting it in this place. "He calls him an ornament of the churches, a pillar and ground of the truth, a support of the faith which is in Christ Jesus, an (c) enemy of all novelty, shewing in himself a pattern of the primitive constitution of the church: so that they who conversed with him might imagine to themselves, that they saw one of the lights that shined two hundred years agoe and more." This is a most glorious character! *Heu pietas, heu prisca fides!* If *Musonius* was such a man, how can it be for *Basil's* honour to have disagreed with him? May there not be some reason to apprehend, that by this commendation of another *Basil* has passed a censure upon himself, who seems to have countenanced all the innovations of the times?

1 Tim. iii.

Col. ii. 5.

(c) . . . πατρισταίας ἐχθρός· ἐν ἑαυτῷ δακνὺς τὸ παλαιὸν τῆς ἐκκλησίας σχῆμα, ὅσον ἀπὸ τινὸς ἱεροπρεποῦς ἐκόνος, τῆς ἀρχαίας κατὰ ταύτας, τὸ εἶδος τῆς ὑπ' αὐτὸν ἐκκλησίας διαμορφῶν· ὥστε τῆς αὐτῷ συγγνωμῆναι τοῖς πρὸ διακοσίων ἔτων καὶ ἐπὶ κενὰ φωστῆραν τρεποῖ ἐκλαμψασί συγγιγνόμεναι δοκεῖν. *ibid.* p. 106. D.

M m 2

2. Basil

2. *Basil* says, *the heresie of Sabellius had been extinguished by the tradition of Gregorie*. But what is meant by this, I don't know. *Gregorie* was at the first council against *Paul* at *Antioch*, but *Paul* was not then deposed. Nor was *Gregorie* at the second council. Besides, by *his tradition* I guess to be intended not *Gregorie* himself, whilst living, but rather his doctrine after his death. But what *Basil* refers to in that expression, I can't say.

3. *Basil* does not deny, that *Gregorie* used the words alleged by the *Neocesareans*.

4. *Basil* labours extremely in the rest of his answer. Since the passage insisted upon is genuine, what does it avail to say, there are *faults of transcribers*, perhaps in things of little moment only? Then he owns, that *Gregorie* spoke inaccurately, at least in his judgement. Nay he makes *Gregorie* disguise, or conceal the truth, and thus cast a mist before an honest *Heathen*, in order to make a proselyte of him. This is not defending *Gregorie*, but abusing him. That the *Neocesareans* may be confuted, *Gregorie* is vilified.

5. As for the doctrine now held by the *Neocesareans*, whether downright *Sabellianism*, or somewhat different from it: I think, that considering the passages before alleged, and the great respect they had for *Gregorie*; it seems probable, that there must have been some ground in his writings for the doctrine which now obtained among them. 'Tis not easie to suppose, that a sentiment entirely different from *Gregorie's*, in a point of importance, should universally prevail in a church that greatly respected his memorie; who were averse to novelty in all other matters, and had been all along blessed with Bishops, who were great admirers of antiquity, and tenacious of ancient doctrines and customs.

We have now seen *Basil's* passages relating to our Bishop, and have made some remarks upon them.

Theodoret, who flourished about the year 423. speaking of the Council of *Antioch* in 264. says: "They (*d*) of the first rank among those who assembled there were

From Theodoret.

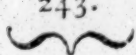
(*d*) τῶν δὲ συνεληλυθότων ἐπρώτευσεν γρηγόριος τε ὁ μέγας, ὁ περιβύλλητος, ὁ τὰς παρὰ πάντων ἀδομένους θαυματουργίας ἐπιτελέσας διὰ τῆς ἐνοικέσης τῷ πνεύματος χάριτος. . . . *Haer. Fab. l. 2. c. 3.*

M m 3

Gregorie,

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“ *Gregorie*, the great, the renowned, who
 “ by the indwelling grace of the Spirit per-
 “ formed those wonderful works, which are
 “ celebrated by all mankind; his brother
 “ *Athenodore*; *Firmilian*, Bishop of *Cesarea*
 “ in *Cappadocia*, an illustrious person, equally
 “ master of divine and human knowledge;
 “ and *Helenus*, who presided in the metro-
 “ polis of the *Cilicians*:” meaning *Tarsus*.

Socrates, who flourished before the middle
 of the fifth century, speaks of our *Grego-
 rie* after this manner: That (c) he was born
 at *Neocesarea*, and that to his time *Gregorie*
 was famous at *Athens*, and *Berytus*, and in
 all *Pontus*, and, in a word, all over the
 world. Having been some while at *Athens*,
 he went to *Berytus* for the sake of the Law.
 Being informed that *Origen* explained the
 sacred scriptures at *Cesarea*, he went imme-
 diately thither, and giving over the study of
 the *Roman* Lawes, became a disciple of *Ori-
 gen*. Having learned of him the true philo-
 sophie, he returned home at the desire of his
 parents. “ There (f) he did many miracles,
 even

(c) *Socr. l. 4. c. 27.*

(f) καὶ κτὶ πρῶτον μὲν λαϊκὸς ὢν, πολλὰ σημεῖα ἐποίησε, καὶ
 τὰς θεραπεύων, καὶ δαίμονας δὲ ἐπιστολὰν φυγαδύων, καὶ τὰς ἑλλο-
 ζομένους.

“ even (E) whilst he was yet a layman, heal-
 “ ing the sick, and driving away demons by
 “ his letters. He converted many Gentils
 “ by his discourses, and yet more by his
 “ works. Pamphilus the martyr makes
 “ mention of him in his Apologie for Ori-
 “ gen; to which he added Gregorie’s fare-
 “ well Oration, spoken in praise of Origen.”

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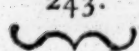
III. These I suppose to be the most valu- *His Time.*
 able, as well as most ancient accounts of our
 author. We will now, so far as we are able,
 collect from them his age, and some other
 particulars, which have not been so distinctly
 expressed by the ancients, as might be
 wished.

ζῶντας, τοῖς τε λόγοις, καὶ πλείον τοῖς γενομένοις ὑπ’ αὐτοῦ προσαγο-
 μενος. *ibid.* p. 244. C.

(E) *even whilst he was yet a layman.*] I have translated agreeably to *Valesius*, whose words are: *Ubi primo quidem, dum adhuc laicus esset, multa fecit miracula, &c.* But I would propose, that the *Greek* should be rendered thus: *And there, having been first for some while a layman, he wrought many miracles, healing the sick, and driving away demons by his letters, and converting Gentils by his discourses, but more especially by his works.* If the words are so understood, *Gregories* agrees with *Gregorie of Nyssa*, and likewise with *Jerome* in his Catalogue. See above p. 482. According to this *Greg.*, *Valesius*’s version may be amended with only a small amendment, in this manner: *Ubi, quum aliquamdiu laicus fuisset, multa fecit miracula, &c.*

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Dr. Cave in his *Historia Literaria* (g) placeth *Gregorie* at the year 254. But for what reason he has set him so late, I don't know; when he usually placeth ecclesiastical writers, if they are bishops, about the time they were ordained; and he supposeth, that *Gregorie* was a Bishop, before the *Decian* persecution. He digests the historie of *Gregorie* in this order: After the rudiments of learning received at home, he went to *Alexandria*, thence to *Athens*, afterwards to *Berytus*, and at last about the year 234. he came with his brother *Athenodore* to *Origen* at *Cesarea* in *Palestine*, where he staid five years. Having been at the council of *Antioch* in 265. he dyed the same year.

Du Pin (h) says, *Gregorie* was ordained about the year of *Christ* 240. That having been present at the first council in the affair of *Paul* of *Samosata*, he dyed a short time after in the year 265.

Basnage (i) thinks, that *Gregorie* came to *Cesarea* in 231. the same year that *Origen* arrived there from *Alexandria*: That he took

(g) *Part. i* p. 93.

(h) *New Bib. St. Greg. Thaumaturge.*

(i) *Bibl. Ann.* 240. n. iii.

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his leave of *Origen* in the year 235. at the begining of the persecution under the Emperour *Maximin*, having been with *Origen* five years, the first and last years both incomplete. 'Tis true, *Eusebe* says, that *Gregorie* and his brother were (k) five whole years with *Origen*. Nevertheless *Basnage* thinks those years may be understood as just now explained. He farther (l) argues, that *Gregorie* did not study at all at *Athens*, nor *Berytus*, nor *Alexandria*; but only at *Cesarea*, whither he came directly from his native countrey; from which place also he returned home, according to *Gregorie*'s own historie of himself in the panegyricall oration; which, as that learned writer supposeth, confutes the stories of all the other journeys. He says, *Gregorie* was ordained in 240. and dyed in 265.

Tillemont (m) supposeth, that *Gregorie* came to *Origen* at *Cesarea* in 231. That in 235. *Origen* being obliged to retire upon occasion of the persecution under *Maximin*,

(k) πάντες ὅ ἑλπίς ἔτισιν αὐτῷ συγγερόμενοι. *Euf. l. vi. c. 30.*
p. 230. A.

(l) *Basn. ibid. n. iii. iv. v.*

(m) *Mem. Ecc. T. iv. P. ii. St. Greg. Thaum. Art. iv. p. 619. et Note i. p. 903. &c.*

Gregorie

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Gregorie took that opportunity to go to *Alexandria*, where he was in 235, 236, and 237. And returning thence to *Cesarea*, he compleated his five years with *Origen*, or made up eight years from the time he first came to him, and then left him to go home in 239. And (n) *Fabricius* appears to approve of this method of removing the difficulties relating to this matter. As for the time when *Gregorie* was made Bishop, *Tillemont* thinks it not easie to be determined. All that we can find, says (o) he, is, that *Gregorie* left *Origen* in 238, or 239. and that *Nyssen* gives us ground to think, he had laboured a good deal, when his church was tryed by the *Decian* persecution in 250. And (p) he observes, that (q) *Baronius* computes the death of *Gregorie* to have happened soon after the first council relating to *Paul* for no other reason but this, that we have no particular account of him after that: whereas the modern *Greeks* say, he lived and flourished under *Aurelian*, who did not begin his reign,

(n) *Bib. Gr. T. v. p. 247.*

(o) *Ibid. Art. vi. p. 675.*

(p) *Ibid. Art. xi. p. 691.*

(q) *Baron. Ann. 266. n. xiv.*

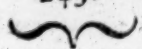
till 270. And, adds *Tillemont*, perhaps we ought to read *Aurelian* in *Suidas*; where the printed editions of that author say, *Gregorie dyed under Julian*. This may be reckoned a happy conjecture. For *Kuster* says, that two Manuscript copies of *Suidas* have *Aurelian* in that place, instead of *Julian*, which manuscripts he has followed in his edition. And *Fabricius* (r) declares it to be his opinion that *Gregorie* dyed in the time of *Aurelian*, not before the year 270. However *Pagi* (s) gives it as his judgement, that *Baronius* was in the right to conclude, that *Gregorie* dyed soon after the forementioned council, since his attendance there is the last thing we hear of him.

Such are the opinions of learned moderns, very skillful in these matters. And though these things may appear to some of no importance, I must own I should be glad to settle the time of this great man, or come near it, upon probable grounds. As for *Gregorie's* journey to *Athens*, it is mentioned by *Socrates* only, who makes many mistakes in what he says of this writer; as all may

(r) *Fabr. Bib. Gr. T. v. p. 248.*

(s) *Pagi Crit. in Baron. 265. n. v.*

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perceive from what has been taken from others, without our staying here to shew those mistakes distinctly. Therefore I think there is no reason to suppose that *Gregorie* ever studied in that city. The journey to *Alexandria* likewise I could willingly set aside with *Basnage*. For neither *Eusebe* nor *Jerome* make any mention of it. It seems to have been put down by *Nyssen* without any ground. But *Alexandria* was a flourishing city, and much resorted to. It cost him little or no labour to send *Gregorie* thither, and tell a strange adventure or two of him, whilst there. Or, perhaps *Nyssen* thought *Origen* was still at *Alexandria*: though if he did, he was plainly mistaken; it being very evident from *Gregorie's* Oration, that *Origen* was settled at *Cesarea*, before he became acquainted with him. But as for the journey to *Berytus*, methinks there is somewhat to be said for it; because it is particularly mentioned by *Jerome*, and *Secrates*, and *Suidas*: though it must be owned, that this last only transcribes *Sophronius's* Greek translation of *Jerome's* Catalogue. 'Tis true likewise, that *Gregorie* in his Oration affords us no authority for this supposition. Nevertheless

less

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leſſe perhaps this opinion is not, inconfiſtent with the Oration. For *Gregorie* there mentions a term of eight years. And yet *Eufebe*, who could not but be well informed, ſpeaks of *Gregorie*'s being with *Origen* but five years. There was therefore in that ſpace of eight years room for him to make an excursion from *Ceſarea*. And *Berytus* appears to me as likely a place as any, becauſe it is mentioned by the authors before cited; and becauſe, though at *Origen*'s request *Gregorie* laid aſide his firſt intention of being a Lawyer, yet he might think it not improper to viſit the place, for the ſake of which he left his native countrey, and ſtay a ſhort ſeaſon there. This might be thought likewise a piece of reſpect due to thoſe, who had recommended to him the ſtudie of the *Roman* Laws. Nor was *Berytus* far from *Ceſarea*. Finally, it may be thought by ſome, that what *Origen* writes to *Gregorie*, of his ability to become a *Lawyer of the firſt rank*, implies, that his ſcholar at his return home had gained ſome farther knowledge of the Law than he brought thence, which yet he could not receive from him at *Ceſarea*.

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As *Origen* was settled at *Cesarea*, when *Gregorie* arrived there, he could not come thither before 231. if so soon. Since that is the earliest date possible of his arrival, and he mentions a term of eight years in his *Oration*; I think, he could not leave *Origen* before the year 239. And since from *Origen's* letter to *Gregorie*, writ some while after his return home, he was a mere layman, and there appears no prospect of his being immediately devoted to the service of the church. And since *Nyssen* says, *Gregorie* lived retired for some time, and when *Phedimus* sought for him, he kept out of the way; it appears to me probable, that he could not be ordained before the year 243. if so soon. I am indeed inclined to a later date, and should choose to place him at 245. And supposing him endowed with extraordinarie gifts (of which I make no doubt but he was, at the time of his ordination, or soon after;) he would convert many Gentils, and make large additions to the small church he at first found in *Neocesarea*, before the persecution in 250. when he retired, and afterwards, peace being restored, he returned to his people. He was certainly at the first council of *Antioch* in the

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cause of *Paul* in 264. *Eusebe* and *Theodoret* put that out of question. I do not at present recollect any learned moderns, who say he was at the second Council in that city. Undoubtedly the generality of learned men have not been of opinion, that *Gregorie* was present at that second council, because they have supposed he dyed very soon after the first. And *Fabricius*, who thinks he lived to the year 270. mentions only his presence at the first (t) council, as having no ground to say he was at the second. However *Tillemont* (u) observes, that there is one *Theodore* among the Bishops of the last council; and, as he adds, he may be our Saint. But I think that to be very improbable.~ For in the account, which (w) *Eusebe* gives of the first council, he calls our Bishop, *Gregorie*, not *Theodore*; and placeth him and his brother *Athenodore* next after *Firmilian*, who is the first. But in his catalogue of the names of those who were present at the second council, *Theodore*, meant by *Tillemont*, is the fourteenth; and the next is *Malchion*, a Presby-

(t) *Fabr. ibid. p. 248.*

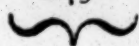
(u) *Ibid. Art. x. fin.*

(w) *Vid. Euseb. L. vii. cap. 28, 29, 30.*

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ter. Therefore he can't be our Bishop. That *Theodore* was either a Presbyter, or the youngest of the Bishops expressly named as present. In the account which *Theodoret* gives of the Bishops at the first council, *Gregorie* is first, his brother next, and after him *Firmilian*, as we saw (F) before. I think therefore, that our *Gregorie* did not attend at the second council of *Antioch*.

And perhaps some will here recollect what was said formerly (G) concerning the different results of those two councils. At the first, when *Firmilian* was present, and by his advice *Paul* was spared; at the second, when *Firmilian* was dead, he was deposed. If it be now farther considered, that those other two great lights, *Gregorie* and his brother, were wanting in the second council; perhaps we may still better account for the sentence then pronounced, which by some has been reckoned indiscreet, and not for the honour of the *Christians* at that time.

The exact time of *Gregorie's* death cannot be determined. I have mentioned two opi-

(F) See before p. 524.

(G) See Vol. iii. chap. 39. p. 414.

nions ; one supposing that he dyed in 265. soon after the first council at *Antioch*; the other supposing him to have lived till the reign of *Aurelian*, and not to have dyed before the year 270. I must leave it to every one to judge for himself, which of these two opinions is the more probable. I have before mentioned the reasons for each of them. And have nothing farther to add.

IV. *Gregorie's* works, so far as we know *His Works.* any thing of them, are such as these.

1. *A Panegyric Oration* in praise of *Origen*, pronounced in 239. still extant, and unquestionably his. *Du Pin* (x) says of it, "That it is very eloquent, and that it may be reckoned one of the finest pieces of rhetoric in all antiquity." 'Tis the more admirable, because, perhaps, it is the first thing of the kind among *Christians*.

2. *A Paraphrase of the book of Ecclesiastes*, mentioned by *Jerome* in his Catalogue, and quoted by him (y) in his Commentarie upon that book, and still extant.

3. *Jerome*

(x) *As before.*

(y) Vir sanctus Gregorius Ponti episcopus, Origenis auditor,
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3. *Jerome* afterwards adds in his Catalogue, that *Gregorie* writ *several Epistles* : Of which however we have now only one remaining, called a *Canonical Epistle*, to an anonymous Bishop, writ (z) in 258. or (a) 262. consisting, as we now have it, of eleven canons; all allowed to be genuine, except (b) the last; which is doubted of, or plainly rejected, as no part of the original epistle, but since added to it.

These are all the works of *Gregorie* taken notice of by *Jerome*.

4. To these may be added the *Creed*, or *Faith*, before referred to in *Gregorie Nyssen*; and which, he says, our *Gregorie* received from *John* the Evangelist, before he began to act in his episcopal character. Of this *Du Pin* (c) speaks after this manner. “ *St. Gregorie of Nyssa* in his Life of this Father

tor, in *Metaphrasi Ecclesiastae*, ita hunc locum intellexit. *Hieron. Comm. in Eccl. Cap. iv. v. 13. . . . 16.*

(z) *Vid. Fabr. Bib. Gr. T. v. p. 253. and Tillemont, as before, Art. xii.*

(a) *Basnag. Ann. 240. n. vii. et 262. n. ii.*

(b) *See Fabricius, and Tillemont, as before.*

(c) *Saint Gregoire de Nyse* rapporte dans la Vie de ce Pere une Formule de Foi qu'il pretend que ce Saint avoit reçue de *Saint Jean* dans une vision qu'il avoit eue pendant la nuit, et qu'on conservoit encore a ce qu'il dit écrite de la main de *Saint Gregoire Thaumaturge*. *Bib. T. i. p. 184, 185.*

“ puts

“ puts down a formularie of faith, which he
 “ pretends [or affirms] our Saint received
 “ from St. *John* in a vision which he had in
 “ the night, and was preserved till that
 “ time, as he says, in the hand-writing of
 “ St. *Gregorie the Wonder-worker*.” It seems
 to me therefore, that *Du Pin* was not satisf-
 yed of the genuinesse of this Creed. But
 that others who are able may with the less
 trouble judge of the force of his expressions,
 I have put the original *French* in the margin.
 ’Tis however received as genuine by (d) *Fa-*
bricius, (e) *Bull*, and many others. *Baf-*
nage (f) says, it may be supposed to have
 been writ in the year 240. He owns, that
Jerome’s silence might occasion some doubt,
 in that he has not mentioned it with *Grego-*
rie’s other pieces. But since it is in *Nyssen*
 and *Ruffin*, he readily allows it, with other
 learned moderns, to be genuine. *Frideric*

(d) *Ut supra*, p. 249.

(e) *Bull. Def. Fid. Nic.* p. 136, 137.

(f) *Mystica igitur Expositio haec anno 240. videtur exara-*
ta. Num ascribenda sit Gregorio, movere scrupulum potest
silentium Hieronymi, qui Gregorianis operibus illam non in-
feruit. At cum a Nysseno, et a Rufino vindicetur, recenti-
ores ut praetereamus, faciles largimur esse Gregorii. Basp.
Ann. 240. n. vii.

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Spanheim, if I understand him, rejects (g) not only the *Particular Exposition of Faith*, to be mentioned hereafter, but likewise this Creed. Mr. *Lampe* (h) seems to reject both the Creed, and the historie of it. For he says, If those things related by *Nyssen* were true, and *John* had been sent from heaven on purpose to deliver this formularie, it ought to be esteemed at least equally with his other writings.

For my part, I think this Creed can by no means be relied upon as *Gregorie's*. I shall mention the following reasons.

1.) The account which *Nyssen* gives of the revelation of this Creed is altogether improbable. *Gregorie*, as he says, would not preach, till he had a revelation of the faith made to him. But what need could Gre-

(g) Plurima tamen Gregorii hujus nomen falso praeferunt. ver. gr. Expositio Fidei, adversus Arianos, seu Symbolum quoddam ex revelatione scilicet Johannis, et Mariae Virginis, in quo expressa vox *πρωτόθεος*, et quod in apparitione tradidit Gregorio, ut Nyssenus, et hodieque Mss. extat in Graecorum monasteriis, teste Sponio Itin. *Spanb. Hist. Ecc.* p. 778.

(h) Haec si vere ita gesta essent, formula talis ab ipso Johanne apostolo coelitus missa communicata merito omnibus scriptis mortali digito exaratis esset aut praeferenda, aut saltem aequiparanda. *Jo. Frid. Lampe in Evang. Johann. Prolegom. L. i. cap. vi. p. 102.*

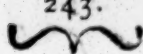
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gorie have of such a thing? Had he not been taught the *Christian* faith by *Origen*, under whose instructions he sat five whole years? If he still needed some farther light, was not *Phedimus*, Bishop of *Amasea*? were not other Bishops able to inform him? Not to add, that *Gregorie* had before him continually the sacred scriptures, in which all necessarie truths are clearly revealed; and that he had been trained up by *Origen* in a high veneration for those divine writings. There is therefore no reason to think, that *Gregorie* would desire a particular revelation; and still less to suppose it would be granted, if desired; and that in so profuse a manner, and without any occasion for it; by sending to him not only *John*, (though (i) he by some people has been thought better acquainted with the doctrine of the Trinity than any other Apostle or Evangelist;) but likewise our Lord's mother: as if *John*, or any other Evangelist could not have been sufficient. This overdoing ruins the credit of a relation with

(i) ΑΛΛ' ὁ μὲν οὗτοις, ὁ ἀγορεύματος, . . . ἰδὲ πῶς τετύχηκε πνεύματος, ὥς αὐτὸς μὴδὲς τῶν ἄλλων εὐαγγελιστῶν ἡμᾶς ἐδίδαξεν, αὐτὸς ταῦτα βροντῆσαι. *Theophyl. Proleg. in Job. Evang. Conf. Lampe Prolegom. in Job. Ev. Lib. 2. cap. ii. init. et cap. iii. p. 178.*

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men of judgement and sedate thought. And *Basnage*, though he allows the Creed to have been composed about the year 240. as before shewn, disputes (*k*) the account of this revelation by a variety of arguments, and seems to give no credit to it. It follows therefore, I think, that *Nyssen* is not to be relied upon in this matter.

2.) The whole historie of this matter is more suitable to the affairs of the fourth than those of the third centurie, and that the midle, or even former part of it. This Creed contains nothing but the mysterious doctrine of the Trinity. But why should *Gregorie* desire information about that only? Was there nothing else to be taught by a *Christian* Bishop? This shews, that this storie is a fiction of the fourth centurie, when the controversie about the Trinity filled all mens heads. In the early times of *Christianity* the Creeds, though short, usually contained in them, beside the doctrine of the one God, divers historical matters relating to

(*k*) Revelationis ejusmodi nobis est difficillima fides. Tanto nil opus miraculo fuit ad indicandum beatissimae Trinitatis mysterium, quod oraculis scripturae diserte panditur. Neque Deo moris est, sanctos e coelo mittere, qui scripturarum contenta consignent in animo. &c. *ibid. n. v.*

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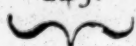
our Lord's life, death, resurrection, exaltation, and other important articles, concerning future retributions; as our Lord's second coming to judgement, the resurrection of the body, and the like; of all which things there is not one article, one tittle in this Creed.

3.) This Creed is not taken notice of in *Jerome's Catalogue*. Indeed in some copies of that work there is added after *Gregorie's Epistles, and Of the Faith*. [et de Fide.] But 'tis allowed (1) by the best critics, that those words are not genuine: Whereas, if *Jerome* had known of that Creed, and believed it to be genuine, he could not have omitted it. Would any author, writing the life of *Moses*, though in the most brief and summarie way conceivable, take no notice of the Ten Commandments delivered to him in so honourable a manner? Nor could any writer of *Gregorie's Life* omit to mention a Creed, received from *John* the Evangelist, and preserved in his own hand-writing in the records of his church, and published, and often

(1) *Vid. Fabr. ib. p. 251.*

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copyed thence, undoubtedly, if there was any such thing? Whether this argument be decisive, or not, 'tis of some force. They who made the interpolation beforementioned did not like this omission.

4.) If *Basil* may be relyed on, in a Dialogue now lost, *Gregorie* expressed himself inaccurately about the doctrine of the Trinity. This may be thought to weaken, if not to overthrow *Nyssen's* relation. For if, as he says, *Gregorie* was (*m*) particularly solicitous to have information in that doctrine, before he begun to preach, and did actually receive a (*n*) distinct revelation of it; he must have discoursed accurately upon that head at all seasons; when arguing with *Heathens*, and upon every other occasion. Nor could he ever be at a losse for the greatest propriety of expression. One would think likewise, that *Basil* should not have dared to censure any expressions of *Gregorie* relating to the Trinity; if it had been a thing well known in those times, that he had been instructed in that doctrine by express and particular revelation.

(*m*) Vid. *Greg. Nyss. de Vit. Greg. Thaur.* p. 545. A. B.

(*n*) Vid. *ibid.* p. 546. B.

5.) St. *Basil* in all his disputes with the people of *Neocesarea* says nothing of any written Creed of our *Gregorie*. He reminds them, over and over, of his grandmother *Macrina*, that blessed and famous woman, sprung from among them, who had the doctrine of *Gregorie* safely preserved in her memorie, which she likewise as carefully delivered to him in his childhood: but not one word of a written Creed deposited with the *Neocesareans*. This argument appears to me unanswerable. And every one is able to judge of it from St. *Basil's* Epistles, which have been so largely transcribed. It appears to me to a great degree probable, that either there was no written Creed at *Neocesarea*, reputed *Gregorie's*, or else that it was not to *Basil's* purpose. Otherwise, he must have referred to it. What good reason can be assigned, why in so warm a dispute *Basil* should so often appeal to the instructions he received from his grandmother, when he was a child; but say nothing of a written Creed in *Gregorie's* hand-writing, which he had, or might have seen and read, when a man, if there had been any such thing? *Basil*, who made so good use of that circumstance, that he had

A. D. ^{243.} had been educated by a relation, his grandmother, *sprung from among them*, to shew the *Neocesareans*, that his faith was the same with that of their great *Gregorie*, would have triumphed much more, if there had been an authentic written Creed, and his sentiments had been agreeable to it. *Nyssen* in an Oration delivered we know not where, nor to whom, talks of a Creed at *Neocesarea*, in *Gregorie's* hand writing: But *Basil* in his epistles to the *Neocesareans* themselves mentions no such thing, though extremely to his purpose, much more than any thing said by him. I think it not difficult to know, who ought most to be regarded; *Basil*, or his brother *Gregorie* of *Nyssa*.

The Creed then in *Nyssen* is not the Creed of our great *Gregorie*, but a fiction of the fourth centurie, after the rise, and heats of the controversie about the Trinity; when the whole church was divided upon that head, and some people were willing to have *Gregorie* on their side, to support their doctrine, or their manner of expression.

6. There are some other pieces, which have been published as his; as, *A particular Exposition of the Faith*; three or four *Homilies*,

lies, and some other things. But (o) learned men being now generally agreed, that they are supposititious, I need not take any farther notice of them.

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7. However, there are some *Fragments in a Greek Chain*, which *Fabricius* (p) seems to allow to be *Gregorie's*. They are four in number. I intend to make use of three of them hereafter in the article of *Testimonies to the books of the New Testament*.

V. Having seen such a historie, and such testimonies to *Gregorie*, as time has spared us, and having likewise observed what are his genuine works; we are better able to form to ourselves some idea of him, and may now take at least his more remarkable features, which are extremely beautifull.

His Character.

His farewell Oration at *Cesarea* is the monument of a bright genius improved by education. Here likewise appears a mind of

(o) *Vid. Cav. Hist. Lit. Du Pin Biblioth. Fabric. ib. p. 253, 254. Tillemont ib. Art. xii.*

(p) *Fragmenta quaedam Gregorii Thaumaturgi occurrere in Catena ad Jeremiam Ghisleriana Tom. i. . . . jam notavit praestantissimus Caveus. Illa non ex Commentario in Prophetam, sed ex homilia quadam vel epistola videntur esse repetita. Fabric. ib. p. 254.*

a fair and candid complexion, with a grateful temper toward the conductor of his studies. The nobility of his familie is unquestioned. *Origen* himself, who was well acquainted with our *Gregorie*, and was no flatterer, bears witness to his excellent capacity; which he consecrated to God and true religion, abandoning all earthly pursuits and expectations. He was a Bishop of singular note and eminence, as appears from *Eusebe*, and the concurring testimonie of many other ecclesiastical writers. His historie, as delivered by authors of the fourth and following centuries, particularly by *Nyssen*, 'tis to be feared, has in it somewhat of fiction: But there can be no reasonable doubt made, but he was very successful in making converts to *Christianity* in the countrey of *Pontus*, about the middle of the third centurie; and that, beside his natural and acquired abilities, he was favoured with extraordinarie gifts of the Spirit, and wrought miracles of surprising power. The plain and expresse testimonies of *Basil* and others, at no great distance of time or place from *Gregorie*, must be reckoned sufficient grounds of credit with regard to these things. *Theodoret* mentioning *Gregorie*,
and

and his brother, and *Firmilian*, and *Helenus*, all together, ascribes miracles to none but him alone. They were all Bishops of the first rank. Nevertheless *Gregorie* had a distinction even among them. 'Tis the same thing in *Jerome's* letter to *Magnus*. There are mentioned *Hippolytus*, *Julius Africanus*, *Dionysius* of *Alexandria*, and many others, of great note and eminence for learning and piety. But *Theodore*, afterwards called *Gregorie*, is the only one, who is called a man of apostolical signs and wonders. *Jerome's* words (H) likewise in his Catalogue, though somewhat obscure, are very remarkable. I have rendered them thus: *He is chiefly famous for the miracles he wrought when Bishop, to the great honour of the churches.* They imply, if I mistake not, that *Gregorie* was in his time the admiration of all mankind, not only in *Pontus*, and the neighbouring countreys, but also in other parts. The extraordinarie gifts of the Spirit had not then entirely ceased. But *Gregorie* was favoured with such gifts, greatly beyond the common measure of other *Christians*, or Bishops at that season.

(H) See before, p. 482.

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This was much taken notice of, and it was greatly to the honour of the *Christian* profession all over the world. So *Jerome*. I see no reason therefore, why we may not adopt the words of *Eucherius*, Bishop of *Lyons* in the fifth centurie, as containing in short a just and true character of this person; *That (q) he was at first great and eminent in the world for philosophie and eloquence, but afterwards greater and more eminent for his virtues, or miracles.*

His church continued stedfast in the faith after his death, and in the later end of the fourth centurie the *Neocesareans* were all *Christians*, having been all along to that very day blessed with pastours, who were men of true worth. As *Gregorie* therefore was an honour and ornament to the churches in his time, so his church continued to be an honour to him. The people of *Neocesarea* retained for a long while remarkable impressions of religion. And they had an affection for the primitive simplicity, very rare and uncommon, almost singular at that time, when in-

(q) *Gregorius e Ponto sacerdos, philosophia primus apud mundum et eloquentia praestans; sed postea major praestantiorque virtutibus. Eucher. ad Valerian. ap. Bibl. Patr. Max. T. vi. p. 859. H.*

novations came into the church apace. In particular, they could by no means approve of the common zeal for the monastic life. Those good people must have been apprehensive of the bad consequences of that institution, if they did not actually see some inconveniences attending it. For (*r*) *Basil* complains, that they made reflections upon the conduct of the women in those societies: which it is not easie to think they would do without ground. It seems, that they made the best stand they were able against that and other innovations. But popular things will have their course, notwithstanding the most judicious reasons, and the most pathetic remonstrances to the contrarie. Every age of the world seeth examples of this kind, both in the church and in civil life.

And now I can't but think there is reason to lament two things:

1. *That no more of this great and excellent man's works are come down to us.* 'Tis plain, some of his writings are lost. For *Jerome*

(*r*) Εἰ δὲ τινες ἀκοσμίαν τῷ βίῳ τῶν γυναικῶν ἐπιφέρουσιν, ἀπολογεῖσθαι μὲν ὑπὲρ αὐτῶν ἔ καταδέχομαι. Εκείνο δ' ἐμὴν διαμαρτύρομαι, ὅτι ἄ μέχρι νῦν ὁ σατανᾶς ὁ πᾶτηρ τῆ ψεύδους ἱππῶν ἔ κατελέξατο, ταῦτα αἱ ἁδοβοὶ καρδίαι, καὶ τὰ ἀχαλίνωτα ὄρματα αἰὲ φέγγονται κδιῶς. *Basil. Ep. 207. al. 63. p. 310. E.*

speaks

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speaks of his *Epistles*, whereas we have no more than one remaining. And *Basil* mentions an *Exposition of Faith*, or a *Dialogue with a Gentil*, which is not in being.

2. *That we have no historie of his life, writ by some contemporarie, in the plain and simple way he lived.* This I take to be the greatest losse of the two. For though he might leave behind him some letters, and some other pieces, which were both edifying and instructive; yet 'tis likely, as *Jerome* intimates, that he was more eminent for his signs and wonders than his writings. It may be well supposed, that this *apostolical man* was chiefly employed in encreasing his church, or in building it up in knowledge and virtue, by oral instructions, and works of goodnesse, charitable or miraculous. Possibly such a historie as we now wish for was composed, but was seldom transcribed, and therefore soon lost: as not suiting the taste, which not long after prevailed in the church. This may be thought very probable, that if such a relation had been then drawn up, and still preserved, it would be more valuable than any thing writ afterwards. A Father of the fourth centurie, destitute of the gifts of the Spirit,

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Spirit, whose chief talent is oratorie, whose mind is heated with the controversies, and tainted with the credulity and partiality of his age, is not fit to write the life of a man of primitive simplicity, endowed with a large measure of apostolical gifts and virtues.

VI. Nothing farther remains, but that we observe *Gregorie's* testimonie to the scriptures of the New Testament.

His Testimonie to the Books of the N. T.

1. And here, since nothing appears to the contrarie, it ought to be taken for granted, that he had the same, or very near the same canon of scripture with his master *Origen*. However, I shall take notice of some particulars, though much can't be reasonably expected in the few and short pieces of his which we now have.

2. When *Gregorie* came to *Origen*, he was ignorant of the scriptures, as he plainly (s) intimates: but when he left him, he was well acquainted with the scriptures of the Old and New Testament, as appears from his quotations and allusions to them in his Panegyricall Oration.

(s) Τὸ το ἀρίστως μὲν ὕστερον ἐν τοῖς ἱεροῖς γράμματιν. *Orat. ad Orig. p. 60. A.*

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1 Cor. vi.

3.

Mat. xv.

11.

3. In his Canonical Epistle are these words:

“ The (t) Apostle says : *Meats for the belly,*
and the belly for meats : but God shall destroy
both it and them. And our Saviour also
 purifying all meats says : *Not that which*
goeth into the mouth defileth a man, but that
which cometh out of the mouth.”

4. The Fragments formerly mentioned, as preserved in a sort of Greek Chain, are fine sentences. 'Tis not certain, from what work they are taken. But, if they are genuine, it appears not improbable, that they are taken from some Homilie or Epistle of our Gregorie.

In one of those fragments he says : “ The
 “ (u) Scribes and Pharisees of the Jewish
 “ people would never have received such re-
 “ peated woes from our Saviour, if it had
 “ not been for their hypocrisie. For our
 “ Lord's reproofs of their faults continually

(t) ὁ ὃ ἀπίστολος φησὶ, τὰ βρώματα. . . . Ἀλλὰ ὃ σατὴρ
 ὃ πάντα καθαρίζων τὰ βρώματα, κ. λ. Ep. Can. Cap. i. p. 38. d.

(u) ἐκ αὐτῶν οἱ γραμματεῖς, καὶ οἱ Φαρισαῖοι τῷ λαῷ τῶν Ἰουδαίων
 πολὺ τὸ ἐαὶ παρὰ τῷ σατῆρος ἐκλήρονόμησαν, εἰ μὴ διὰ τὴν ὑπὲρ κτλ.
 ἐν ᾧ τοῖς ἐλέγχουσιν ἁμαρτιῶν αὐτῶν ἐκ ἐπαύσατο κατὰ πᾶσαν αἰτίαν
 προλέγων ὁ κύριος· ἐαὶ ὑμῖν γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί, κ-
 κοπαμένους τὰ φθῆς ἀποκαλῶν αὐτοὺς· οἱ ἔξωθεν μὲν φαίνονται τῷ
 θεῷ τοῖς ὡραῖοι, ἔσωθεν ὃ γέμειν ὀσίων νεκρῶν, καὶ πάσης ἀκαθαρσίας.
 ap. Mich. Gbiserium in Jerem. Cap. ix. v. 4. T. i. p. 788,
 789. Lugdun. 1623.

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" begin and are prefaced in this (K) manner:

A. D.

" *Woe unto you Scribes and Pharisees, hypo-*

243.

" *crites. And he calleth them whited sepul-*

" *chres, which indeed appear to men beautifull*

Matt.

xxiii. 27.

" *outward, but are within full of dead mens*

" *bones and of all uncleannesse."*

5. In another of these fragments he says:

" For (τω) if we do any good to our neigh-

" bour out of sincere and undissembled love,

" we shall hear from our Saviour: *Inasmuch*

Mat. xxv.

" *as ye have done it unto one of the least of these*

40.

" *my brethren, ye have done it unto me."* What

follows in this fragment is a fine reproof of

false pretenses of kindnesse, and the practise

of artifice and deceit toward honest and un-

designing persons. But I must not allow

myself to transcribe it here at length.

6. In his Panegyricall Oration he refers to,

Mark and

and enlarges upon the historie of the poor

Luke.

widow, which we have in *Mark* xii. 41. . . .

44. *Luke* xxi. 1. . . 4. which he says is in the

(x) *sacred books*: referring however, perhaps,

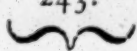
(K) See *Matth.* xxiii. 13, 14, 15, 23, 25, 27.

(ω) Εὰν γὰρ τι εἰς τὸ πλεονεξῆσαι ἀγαθὸν ἐργασώμεθα διὰ τῆς ἀνυποκρίτης ἀγάπης, ἀκρόβουλον παρὰ τοῦ σωτήρος· Ἐφ' ὅσον ἐποιήσατε ἐν ταύταις τῶν ἀδελφῶν μου τῶν ἐλαχίστων, ἐμοὶ ἐποιήσατε. κ. λ. αρ. *tund. in Jerem. cap. ix. v. 8, 9. p. 796.*

(x) Οὕτως ἐν ἱεραῖς βίβλοις φέρεται, ὅτι δὴ μικρά τις καὶ πτωχὴ γυνή, κ. λ. *Orat. ad Orig. p. 60. A.*

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more particularly to St. *Luke's* than St. *Mark's* Gospel : and calling again our Lord's estimation of that poor widow's gift (*y*) a *determination of the divine word*.

Luke.

7. In the same Oration he has a beautiful allusion (*z*) to the parable of the prodigal which is in *Luke xv*. He there also alludes to (*a*) *Luke x. 30*.

John.

8. 'Tis very probable from that Oration that he was acquainted with (*b*) St. *John's* Gospel, particularly the beginning of it.

9. In the Canonical Epistle he says, " is not easie (*c*) to represent in one letter all that the divine scriptures have sayd not only against so horrible a sin as robberie, but even against covetousnesse, or the love of filthie lucre." However, he largely quotes one place of scripture, thus : " But (*d*) fornication, says he, and covetousnesse, let it not be named among you. For which things

Eph. v.

3.

(*y*) ὁ ἱεὺς λόγος ἐσαθμήσατο. *ib. D.*

(*z*) *Vid. p. 75. A. B.*

(*a*) *Ib. p. 76. B.*

(*b*) *Ib. p. 53. D. 54. A.*

(*c*) Δεινὴ ἡ πλεονεξία, καὶ ἐκ ἑστέ ἐπιστολῆς μιᾶς παραθέσθαι τὰ βιβλία γράμματα, ἐν οἷς κ. λ. *Ep. Can. ii. p. 38. C.*

(*d*) Ποιμένα γάρ, φησι, καὶ πλεονεξία μηδὲ διομαζέσθω ἐν ἐμῇ . . . (ὁ γὰρ καρπὸς τῆς φωτὸς ἐν πάσῃ ἀγαθοσυνῇ, καὶ δικαιοσύνῃ καὶ ἀληθείᾳ) . . . Τοιαῦτα καὶ ἀπόστολος. *ibid. p. 38. D. 39. A. B.*

" *said*

“ *sake the wrath of God cometh upon the* A. D.
 “ *children of disobedience. Be not ye there-* 243.
 “ *fore partakers with them. For ye were some-* 6.
 “ *time darknesse, but now are ye light in the* 7.
 “ *Lord. Walk as children of the light. (for* 8.
 “ *(L) the fruit of the light is in all goodnesse,*
 “ *and righteousnesse, and truth :) proving what* 13.
 “ *is acceptable to the Lord. And have no fel-*
 “ *lowship with the unfruitful works of dark-*
 “ *nesse, but rather reprove them. For it is a*
 “ *shame even to speak of those things which are*
 “ *done of them in secret. But all things that*
 “ *are reprov'd, are made manifest by the*
 “ *light. These things says the Apostle.*”

10. Origen in his Epistle to Gregorie refers *Hebrews.*
 to several texts of scripture, and among others
 to (e) *Hebr. iii. 14.*

11. In the third of the Fragments before *James.*
 mentioned 'tis sayd: “ *Pride (f) cannot but*
 “ *be evil, it being founded in much false*

[*(L) fruit of the light.*] This reading deserves to be taken
 notice of. 'Tis no uncommon reading, but is found in Mss.
 Versions, and Writers. Perhaps 'tis the true reading. See
Mill. Grot. Beaufobre and Lenfant, upon the place.

(e) *Orig. Ep. ad Gregor. T. i. p. 32. C. Bened.*

(f) *ἐκ ἀγαθῶν ἢ ὑπερηφανία, ψευδοδοξίαν ἔχουσα πολλήν. Δῆλον*
ᾧ δῆλον, ὡς πᾶν ἀγαθὸν τέλειον θεοῦ ἐκτεταται καὶ ἐκ ἔστε ἰητροῦ
ἄλλως ἀνθρώπων. κ. λ. ap. Gbiser. in Jerem. cap. ix. v. 23,
24. p. 831.

A. D.

243.

“ conceit. For 'tis most manifest, that every
 “ perfect good cometh from God. Nor is it
 “ otherwise to be obtained by man.” Here
 seems to be a reference to *James* i. 17. and
 if this fragment is genuine, it may be reck-
 oned a proof, that *Gregorie* was acquainted
 with the Epistle of St. *James*, and had a re-
 spect for it.

I have now quoted three of the Frag-
 ments, which I spoke of formerly. I have
 no occasion at present to make any use of
 the fourth.

*Revelati-
on.*

12. In *Gregorie's* Panegyric Oration is
 supposed to be a reference (g) either to *Ree*
 iii 7. or to *Is.* xxii. 22.

*Respect for
the Scrip-
tures.*

13. He speaks of *Origen's* advices (h) to at-
 tend to God and his Prophets. He there like-
 wise makes mention of the assistances *Ori-*
gen gave him for understanding the difficult
 places of the *sacred scriptures*. His veneration
 for which scriptures has appeared in se-
 veral passages above cited.

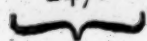
(g) p. 73. E.

(h) μόνον ὃ προσέχειν Θεῷ, καὶ ταῖς τῆς προφηταίης, αὐτὸς ὑποφ-
 τέων καὶ σαφηνίζων, ὅτι πότε σκοτεινὸν καὶ ἀνιγμωδῶδες ἦ, διὰ πο-
 λὺ ἐν ταῖς ἱεραῖς ἐστι φωναῖς. *ib.* p. 72. D.

14. If the last, or xith canon of the Epistle had been genuine, I should here have observed somewhat in it. But since it is an addition of later times, it ought not to be taken notice of in this place.

It is needless to add any thing more, considering the relation *Gregorie* had to *Origen*, and his respect for him. They must both have had the same Canon of Scripture, or very much alike, as was observed before. And undoubtedly they agreed in a peculiar regard for those writings, which they received as sacred and divine.





C H A P. XLIII.

St. DIONYSIUS Bishop of Alexandria.

- I. *His Historie in general.* II. *Some Revelations vouchsafed to him.* III. *More select Passages.* IV. *His Concern in the Controversies of that Time, as Novatianism; V. the Millennium; VI. the Baptism of Heretics; VII. Sabellianism; VIII. the Affair of Paul of Samosata. IX. His Works, X. His Character. XI. His Testimonie to the Books of the N. T. as the four Gospels; XII. the Acts, Paul's Epistles, and to the Hebrews; XIII. the Catholic Epistles; XIV. the Revelation, and other Books of the N. T. XV. What Dionysius writes of the Revelation largely examined. XVI. A brief Review of that whole Argument with Remarks. XVII. The Summe of his Testimonie.*

His Historie.

I. UPON the promotion of *Heraclius* to the bishoprick of *Alexandria* in the year of *Christ* 231. or 232. *Dionysius*

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sus (a) succeeded him in the chair of the catechetical school of that city: and *Heraclas* having dyed in the year 246. or 247. *Dionysius* was chosen Bishop in his room, in the year (b) 247. or (c) 248. and dyed in the twelfth of the Emperour *Gallien*, in the year of Christ 264. or at the utmost in (d) 265. He is (e) reckoned the thirteenth Bishop of *Alexandria*. He was succeeded by *Maximus*.

We may observe some passages of ancient authors concerning the time of his death. *Eusebe* speaking of the first Council of *Antioch* in the affair of *Paul* Bishop of that city, computed to have been held in (f) 264. says:

“ At (g) this time dyed *Dionysius*, in the

(a) *Dionysius Alexandrinae urbis episcopus sub Heracla scholam κατηχέσεων presbyter tenuit, et Origenis valde insignis auditor fuit. . . . Moritur duodecimo Gallieni anno. Hieron. de V. I. cap. 69. Conf. Euseb. H. E. l. vi. cap. 29. et 35. vii. cap. 28.*

(b) . . . tandemque anno 247 mortuo Heraclae in sede Alexandrina successit. *Car. Hist. Lit. P. i. p. 95* Heraclae, qui superiore anno mortem invenerat, successit Dionysius, qui annis xvii. Alexandrinae praefuit ecclesiae, initio a currente deducto. *Basn. An. 247. n. v.*

(c) See *Tillemont Mem. Ecc. T. iv. P. 2. p. 539, 540. St. Denys d' Alexand. Art. ii. and Fabr. Bib. Gr. T. v. p. 263.*

(d) *Vid. Pagi Crit. 265. n. iv. et Fabric. ib.*

(e) Alexandrinam ecclesiam tertius decimus episcopus tenuit *Dionysius* ann. xvii. *Euseb. Chron p. 174.*

(f) *Vid. Basn. Ann. 264. n. iii. &c.*

(g) *Eus. l. vii. cap. 28.*

“ twelfth

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“ twelfth year of the reign of Gallien, having been Bishop of *Alexandria* seventeen years. His successor was *Maximus*.” *Theodoret* (g) says, “ that *Dionysius*, bishop of *Alexandria*, a man of uncommon learning, in a letter excused his coming thither, “ because of the infirmities of age.” The Bishops of the second Council of *Antioch*, assembled in (b) 269. speak of *Firmilian* and *Dionysius* as dead, calling (i) them *men of blessed memorie*. Moreover *Eusebe* assures us, that their synodical Epistle was (k) sent to *Dionysius* Bishop of *Rome*, and *Maximus* Bishop of *Alexandria*, and to all the provinces of the Empire. This later Council therefore was not in the time of *Dionysius* himself, but of his successor.

It is generally taken for granted, that he was an *Alexandrian*. And from some things said by himself, it has been concluded, that (l) he was of an honourable and wealthy familie,

(g) . . . ἀνεβάλλετο μὲν τὴν ἐκδημίαν, διὰ τὴν τῆς γήραος ἀσθένειαν. *Haer. Fab. l. 2. c. 8. Conf. Euseb. H. E. l. 7. cap. 27. p. 277. D.*

(b) *Vid. Pagi Crit. 269. xii. 271. ii. iii. Basnag. Ann. 269. n. iv.*

(i) . . . τὰς μακαρίας. *ap. Euseb. ib. c. 30. p. 279. D.*

(k) *Ibid. B.*

(l) . . . πολλά γὰρ ἐπιτὴν ἔχει καὶ ἐαυτῷ γινόμενα, ὅσας ἀριθμῶ.

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familie, and that (m) for some time he was involved in the darknesse and errours of Gentilism. He had *Origen* (n) for his master, and was one of the most noted of his scholars. His episcopate was full of troubles, there having happened in the time of it the two persecutions of *Decius* and *Valerian*, beside a pestilence that ravaged the whole *Roman* Empire, and other calamities in common, and some civil commotions, with which *Alexandria* in particular was affected. It was likewise a busie and active period, on account of the controversies about *Novatianism*, the *Millennium*, the *Baptism of Heretics*, and the doctrine of the *Trinity*; in all which *Dionysius* had some concern, and signalised himself by his learning, zeal, moderation and prudence. This is a summarie account of the life of this Bishop of *Alexandria*. But his eminent merit, and the time in which he flourished, require of us a more particular historie.

σαι δύναιται περὶ ἡμῶν ἀποφάσεις, δημεύσεις, προγραφὰς ὑπαρχόντων ἀρπαγὰς, ἀξιοματάων ἀποθέσεις, δοξῆς κοσμικῆς ὀλεγωρίας, ἱπταίναν ἡγεμονικῶν καὶ βασιλευτικῶν καταφρονήσεις. κ. λ. *Dionysf. ap. Euf. L. vii. cap. xi. p. 260. A. B.*

(m) καὶ σοὶ γέγονε τὸ ἐξαρχῆς καὶ τῆς πίστεως αἷτιον. *ap. Euf. l. vii. cap. 7. p. 253. C.*

(n) See before note (a).

The

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247.

The *Decian* persecution (*o*) began in the year 249. or the begining of 250. But there was a persecution raised against the *Christians* of *Alexandria* in the year (*p*) 248. whilst other churches enjoyed great peace under the Emperour *Philip*. This persecution (*q*) lasted a whole year, and was concluded by nothing but a sedition and disturbance among the Gentils themselves. In a fragment of a letter of *Dionysius* to *Fabius*, Bishop of *Antioch*, is an account of several, who (*r*) suffered martyrdom in that popular persecution, and of the breaking open and plundering the houses of *Christians* in that city. “Nor (*s*)
 “ had we, says *Dionysius*, a safe passage any
 “ where, through high streets or narrow
 “ lanes, neither by night nor by day; but
 “ continually, and every where, the peo-
 “ ple were universally crying out: *If any*
 “ *one refuse to pronounce such or such impious*
 “ *words, let him be immediatly taken up, and*

(*o*) *Vid. Pagi. 250. num. iv. Basnag. Ann. 250. num. v. iii.*

(*p*) *Vid. Pagi Crit. 248. n. viii.*

(*q*) ἔκ ἀπὸ τῆ βασιλικῆς προσάγματος ὁ διωγμὸς παρ’ ἡμῶν ἤρξατο, ἀλλὰ ὃ ὅλον ἐνιαυτὸν προέυλαβε. *Dionys. in Ep. ad Fab. ap. Euf. l. vi. c. 41. in.*

(*r*) *ibid. p. 236, 237.*

(*s*) *ib. p. 237. D.*

“ *thrown*

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“ thrown into the fire. So things went for
“ a long time, till a sedition among them-
“ selves, and a civil war returned this cruel-
“ ty upon them. We (u) had then a little
“ breathing time. But presently news came
“ of the end of that reign which had been
“ favourable to us, and all were seized with
“ fears of an impending storm. Then came
“ the edict :” that is, *Decius’s* edict of per-
secution, published at *Alexandria* in the be-
ginning of the year 250.

Soon (w) after the arrival of that edict, as
Dionysius writes to *Germanus*, *Sabinus*, Pre-
fect of *Egypt*, gave orders for apprehending
him. The officer supposing, he must needs
have fled and absconded in such a time of
manifest danger, made a diligent search every
where, excepting only the Bishop’s own
house, where *Dionysius* continued four days
after the Prefect’s order for taking him up.
But on the fifth day, having received a spe-
cial direction from God, who likewise open-
ed a way for his escape, he removed, ac-

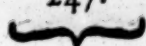
(u) καὶ μικρὸν μὲν προσανεπνεύσαμεν. . . . εὐθέως δὲ ἡ τῆς βα-
σιλέως ἐκείνης τῆς εὐμενέστερας μεταβολῆς διήγγυλται . . . καὶ δὴ καὶ
παρὸν τὸ πρόσαγμα. *ib.* p. 238. A.

(w) *Vid. Euf. l. vi. cap. 40.*

companyed

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companyed (x) by his servants and many of the brethren. He was nevertheless very soon after, that very night, as it seems, apprehended by a band of soldiers, and carryed to *Taposyris*, a small village in that part of *Egypt*, which was called *Mareotis*. Then he was taken out of their custodie by some country people, in a very odd and unexpected manner, and against his own consent. Being thus rescued out of the hands of that strong guard by which he had been first taken, he retired, and lived privately in a desert part of *Libya*, distant three days journey from *Paraetonium*. The *Decian* persecution being over, *Dionysius* returned to his charge at *Alexandria* some time in the year 251.

Gallus succeeded *Decius* before the end of the year 251. And *Dionysius* speaks of a persecution in his reign. For he says expressly, that (y) *Gallus banished those holy men that offered up prayers to God for his peace and safety*. Whether any suffered at this time in *Egypt*, is not certain. Nor is there much notice taken of this matter in ancient ecclesiastical

(x) ἰγώ τε καὶ οἱ παῖδες καὶ πολλοὶ τῶν ἀδελφῶν ἅμα συνεζήλομεν.
ib. p. 235. C.

(y) *Eus. l. vii. cap. i.*

writers.

Ch.

write
this
was
Corne
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In
lien fu
secuti
in oth
Valer
but at
261.

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to *Al*
to sev
Diony
lasted
a half
gypt c
The c
been f
I refer
much

(z) P
(a) ap
(b) P
(c) Ba

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writers. *Pagi* (z) therefore concludes, that this was only a local persecution, and that it was felt in few places, except *Rome*, where *Cornelius*, and afterwards *Lucius* were banished by this Emperour.

In the year 253. *Valerian* and his son *Gallien* succeeded *Gallus* and *Volusian*. The persecution begun in the year 257. and ended in other parts of the Empire in 259. when *Valerian* was taken captive by the *Persians*: but at *Alexandria* it continued, till the year 261. when *Gallien* overcame *Macrian*, in whose power *Egypt* had been till that time. Then *Gallien* sent the same favourable edicts to *Alexandria*, which had been sent before to several other parts of the Empire. Our *Dionysius* speaks of this persecution having lasted (a) *forty two months*, or three years and a half; which ought to be understood of *Egypt* only, not of the rest of the Empire. The difficulties relating to this point have been finely cleared up by *Pagi*, to (b) whom I refer, and (c) to *Basnage*, who does not much differ from him.

(z) *Pagi* 252. n. x. xii. xvi. . . . xxi.

(a) ap. *Euseb. l. vii. cap. x. in.*

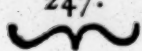
(b) *Pagi* 261. n. viii. et seqq.

(c) *Basn.* 257. n. iii.

Soon

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Soon after the arrival of the edict at *Alexandria*, before the end of the (e) year 257. as seems most probable, *Dionysius* was summoned before *Emilian*, then Prefect of *Egypt*. He went to him, as (f) *Dionysius* himself writes, “ attended by his fellow-presbyter *Maximus*, and by *Faustus*, *Eusebe*, and “ *Cheremon*, deacons, and a *Christian* brother from *Rome*, then at *Alexandria*. *Emilian* requiring him to renounce the *Christian* religion, *Dionysius* answered without “ delay, that *we ought to obey God rather than* “ *men*; and assured the Prefect, that he was “ a worshipper of the one God, and could “ worship no other, nor could he ever cease “ to be a *Christian*. Whereupon he ordered them to a place called *Cephro* in *Libya*, “ forbidding them to hold any assemblies. “ Nor could *Dionysius* obtain a delay of one “ day, though he was sick.”

A.D. v.

29.

1 Cor. v.

3.

In his banishment he retained a tender affection and concern for his people, and watched over them; *carefully convening them*, as he (g) says, *absent indeed in body*.

(e) *Vid. Pagi Crit. in Bar. 257. n. iv. Basn. 247. n. vi.*(f) *ap. Euseb. l. vii. cap. xi.*(g) *ib. p. 259. A.*

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but present in spirit. At Cephro he had a large number of the faithful, partly such as came to him thither from *Alexandria*, partly such as came from other places of *Egypt*. "And here,

A. D.

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"says (b) he, God opened a door to us for preach-

1 Cor.

"ing the word. At first the people of the

xvi. 9.

"place were rude, and ready to pelt us with

2 Cor. ii.

"stones, but afterwards not a few of the

12.

"Gentils forsaking idols turned unto God.

1 Thes. i.

"Then first the seed of the word was sown

9.

"among them by us. For hitherto it had

"not been preached unto them. And, as

"if for that purpose God had brought us to

"them; when we had fulfilled that ministrie,

Act. xii.

"he removed us. For *Emilian*, as if de-

25.

"sirous to send us into some more uncon-

"fortable place than *Libya* itself, gave orders

"for dispersing some others in several vil-

"lages of *Mareotis*, and us he commanded

"to reside in the district of *Colluthio*, near

"the great road; that we might be the near-

"er at hand to be brought to *Alexandria*,

"if he should think fit."

How long this banishment lasted, is not absolutely certain. *Tillemont* (i) says, 'tis e-

(b) *Ib.* p. 259. A. B. C.

(i) *Mem. T. iv. P. 2. p.* 588. *S. Denys d' Alex. Art. xiii.*

A. D.
247.

vident, that *Dionysius* continued in this exile about two years at least, because in that time he writ two Festal Epistles, concerning the observation of Easter, as (k) *Eusebe* relates. One of those Epistles was directed to *Flavius*, the other to *Domitius* and *Didymus*. I would just observe, that in the same place *Eusebe* adds; *beside these, Dionysius writ another letter to his fellow-presbyters of Alexandria, and other letters to divers other persons, the persecution still raging.* Pagi (l) has taken notice of several of the letters writ at that time. *Basnage* (m) computes *Dionysius's* exile to have lasted four years, supposing him to have been banished in 257. as does (n) Pagi. But I don't see any proof of so long a continuance of that exile; though it might be full three years, or somewhat more.

In the year (o) 261. if (p) not before, *Dionysius* returned to his people at *Alexan-*

(k) *l. vii. cap. 20.*

(l) *Crit. 257. n. iv.*

(m) Pace apud Ægyptum constituta, post extinctum Macrianum, ejusque liberos Macrianum et Quietum, *Dionysius* quadriennii exilium passus edicto Gallieni Alexandriam anno 261. revocatur. *Basn. A. 247. n. vi.*

(n) *Vid. Pagi. 257. n. iv.*

(o) *Vid. Basnag. ib. et Pagi 262. n. ii.*

(p) ἐπιλαβέσσης ὅσον ἔσω τῆς ἐρήνης, ἐπάνεισι μὲν εἰς τὸ ἀλεξάνδρειαν. *Euseb. l. 7. cap. 21. in.*

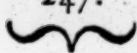
dria, and officiated again among them to their great satisfaction and profit. But, as (q) *Eusebe* observes, the peace was of short duration at *Alexandria*. For that city was again afflicted with sedition and war, and then (r) with pestilence. The disturbance here intended *Valesius* (s) and (t) *Pagi*, and (u) *Basnage*, suppose to be the rebellion of *Emilian*, which broke out at the later end of the year 261. The Festal, or Paschal Epistle of *Dionysius* to *Hierax*, an *Egyptian* Bishop, of which (w) *Eusebe* has preserved some fragments, describing the unhappy circumstances of *Alexandria* in the time of that sedition, is supposed by (x) *Pagi*, and (y) *Basnage*, to have been writ in the year 262. There follow in (z) *Eusebe* Fragments of a letter of *Dionysius*, giving an account of the pestilence in that city, which letter appears plainly to have been writ in (a)

A. D.

247.

(q) *Vid. Euseb. ib.*(r) *Ibid. cap. 22.*(s) *Vales. Annot. in Euseb. p. 151.*(t) *Pagi 262. n. ii.*(u) *Basn. 247. vi.*(w) *l. vii. cap. 21.*(x) *Pagi. 262. n. ii.*(y) *An. 247. n. vii. sub. fin.*(z) *Ib. cap. 22.*(a) *Vid. Basnag. An. 247. n. vii. sub fin. Tillem. St. Denys A. Art. xiv. p. 593.*

A. D.
247.



the year of *Christ* 263. *Tillemont* (b) thinks this may be the same that *Jerome* calls (c) the letter concerning the mortality. After this *Eusebe* (d) mentions one more Festal Epistle of *Dionysius*, and consequently writ in the year 264. *Eusebe* (e) particularly observes, that the city of *Alexandria* then enjoyed peace. And thus we have brought down our general historie of this great man to the end of his life, or near it; for it is not improbable, that (f) he dyed in this very year 264.

He had
Revelati-
ons.

II. *Dionysius* was favoured with some revelations from heaven. We (A) formerly saw an account of a special direction he received (g) from God to leave *Alexandria*, at the begining of the persecution under *Decius*. He had another like direction, to en-

(b) as before.

(c) *et alia de Mortalitate. De V. I. cap. 69.*

(d) *ibid. p. 269. D.*

(e) *ἱερηνεύσαντων τῶν κατὰ τὴν πόλιν. ibid.*

(f) See *Tillemont* p. 594. *Basn.* 247. n. vi. and before, page 59. note (d).

(A) See p. 563.

(g) Καὶ μόλις μετὰ τὴν τετάρτην ἡμέραν κλείσαντός μοι μεταστῆναι τῷ Θεῷ, καὶ παραδόξως ὁδοποιήσαιτος . . . Καὶ ὅτι τῷ Θεῷ προνοίας ἔργον ἐκείνο γέγονε, τὰ ἐξῆς ἐδήλωσιν. *Eusl. l. 6. c. 40. p. 235. C.*

courage

courage him to try all things, and read all sorts of books. For *Eusebe* informs us, that *Dionysius* in his third letter concerning baptism, sent to *Philemon*, Presbyter at *Rome*, writes after this manner.

“ As (*b*) for me, says he, I have read the
“ works and the traditions of the heretics ;
“ defiling my mind, undoubtedly, for a
“ while, with their execrable opinions. But
“ then I have had this advantage in the end,
“ that I have been more fully convinced of
“ their falshood, and my detestation of them
“ has been encreased. One of the bre-
“ thren, a Presbyter, would have dissuaded
“ me from this course, fearing the conse-
“ quence, and telling me, that my mind
“ would be defiled. And indeed I am sen-
“ sible he spoke truly. Nevertheless I
“ thought I ought to proceed, as I had be-
“ gun. And (*i*) I was confirmed therein by
“ a vision from heaven. For a voice came

(*b*) Εγὼ δὲ καὶ τοῖς συντάγμασι καὶ ταῖς παραδόσεσι τῶν αἱρετικῶν
ἰδίῳ, κ. λ. *I. 7. c. vii. p. 253. A.*

(*i*) Ὅραμα θεόπεμπτον προσελθὼν, ἐπέρρωσέ με. Καὶ λόγος πρὸς
με γινόμενος, προσέταξε διαρρήδην λέγων· πᾶσιν ἐντύχαις οἷς ἂν ἐν
χίμας λάβοις· διευθύνειν γὰρ ἕκαστα καὶ δοκιμάζειν ἱκανὸς εἶ. καὶ σὰι
γέγονε τὸ ἐξαρχῆς καὶ τῆς κρίσεως αἷτιον. Αἰσιδέσθαι τὸ ὄραμα,
ὡς ἀποστολικῇ φωνῇ συντρέχον τῇ λεγούσῃ πρὸς τὰς θυνατωτέρας·
Γίνεσθαι δοκιμοὶ τραπεζῶνται. *ib. p. 253. B. C.*

A. D.

247.

“ to me, exprefsly commanding me to this
 “ purpose: *Read whatever comes to your*
 “ *hands, for you are able to examine and try*
 “ *all things. And this was the first occasion of*
 “ *your embracing the faith.* I therefore glad-
 “ ly received the vision, as agreeing with
 “ (B) the apostolical precept, directed espe-
 “ cially to such as are strong: *Be ye skillful*
 1 *Thes. v.* “ *money-changers.*” Or, in (C) other words:
 21. *Prove all things:* and what follows.

Nothing certainly more worthie to be the matter of a revelation, than this command. Nor could any thing be more honourable to *Dionysius*, than this vision. Here is an admirable argument for freedom of enquirie: It had been the first occasion of *Dionysius's* becoming a *Christian*. It must therefore be advantageous afterwards. By this means *Christianity* was spread at the begining. And by this means it cannot be obstructed. The

(B) Mr. *Whiston* supposeth, that *Dionysius* refers to the Apostolical Constitutions. Lib. 2. cap. 36. See his *Essay on the Apostolical Constitutions*. Chap. iv. §. 24. in his *Primitive Christianity*, &c. Vol. iii. p. 425. But Mr. *Whiston's* arguments have been fully confuted by Mr. *Robert Turner*, in his *Discourse of the pretended Apostolical Constitutions*; Ch. xiv. p. 134. . . . 136.

(C) See before Vol. iii. p. 376. &c.

reason

Ch. XLIII. of Alexandria.

573

A. D.

247.

reason is, because it is true; and examination and enquire are prejudicial and detrimental to errour, beneficial and friendly to truth. Such *Christians* therefore as discourage enquire in matters of a religious nature disparage their religion, or their judgement. They give men ground of suspicion, that the *Christian* religion will not bear examination; or that they do not know it to be so excellent, and so well founded, as it is. For, if they are perswaded, that their religion is true and excellent, and supported by sufficient evidence; why are they afraid it should be tried and examined? If it have those properties, it must be the more respected, the more it is examined, and considered. I would therefore humbly recommend to these persons for their improvement the observation of the Apostle's precepts, referred to likewise by *Dionysius*, and which are directed to such as were already *Christians*: *Prove all things: Hold fast that which is good; abstain from all appearance of evil*: that is, Examine all things that are proposed to you: Embrace that which is good, and reject every thing that is evil.

1 *Thes.* v.
21, 22.

A. D.

247.

Select
Passages.

III. *Alexandria* (*k*) seems to have had a large share in the affliction of the plague that raged about this time in the *Roman* Empire. In the fragments of the Festal Epistle of *Dionysius* (*l*) before-mentioned there is a description of the very laudable temper and behaviour of the *Christians* in that time of distresse, which I could gladly have inserted here, but shall content myself with this (*m*) reference to it.

I hope therefore it will be allowed me to transcribe a part of another letter, containing some account of the persecutions, and likewise taking some notice of the plague at that time. The letter just mentioned was writ, as (*n*) was formerly shewn, in the year 263. But that which I now intend to make some extracts out of is the letter to *Domitius and Didymus*, writ in the time of the persecution under *Valerian* in the year 259. or

(*k*) Pestilens morbus multas totius orbis provincias occupavit, maximeque Alexandriam et Aegyptum, ut scribit Dionysius, et Cypriani de Mortalitate testis est liber. *Euseb. Chron.* 175.

(*l*) See p. 569.

(*m*) Vid. *Euseb. l. vii. cap. 22. p. 268, 269.*

(*n*) See p. 569.

(o) 260. certainly before *Dionysius's* return home, and before the peace granted to the church of *Alexandria* by *Gallien*. Since therefore here likewise is notice taken of that pestilence, it must have raged a great while at *Alexandria*, or have broken out there more than once. I would premise one thing more, for preventing scruples; that though this letter was writ about the year 260. before the end of the persecution ordered by *Valerian*; yet *Dionysius* may possibly in the former part of it refer to the sufferings and fortitude of *Christians* under *Decius*. It is to this purpose: “ Moreover, says (p) *Eusebe*, the “ same *Dionysius* in his letter to *Domitius* “ and *Didymus* writes again of the persecu- “ tion after this manner: It is needless to “ mention the names of all our people that “ have suffered, since they are many, and “ most of them unknown to you. It may “ suffice therefore to assure you, that (D) “ persons of both sexes, and of every age

(o) *Vid. Basnag.* 247. n. vii. *Pagi* 252. n. 25, 26.

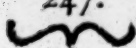
(p) *l. 7. cap. xi. p. 260. C. D. 261.*

(D) Here may be a reference to some things that happened under the *Decian* persecution. *Comp. Euseb. H. E. l. 6. cap. 40, 41, 42.*

“ and

A. D.

247.

If. xlix.
8.

“ and condition, and soldiers and countrey
 “ people, have been victorious in this com-
 “ bat, and been crowned ; some by scourg-
 “ ing, some by fire, others by the sword.
 “ Neverthelesse in all this space of time some
 “ there are, who do not yet appear to be ac-
 “ ceptable to the Lord. Me in particular
 “ he seems pleased to reserve for some other
 “ season, according to the words of the Pro-
 “ phet: *In an acceptable time have I heard*
 “ *thee, and in a day of salvation have I ac-*
 “ *cepted thee.*” Then after a few words in-
 tervening he says : “ At present I have
 “ with me only *Caius* and *Peter*, deprived of
 “ the rest of the brethren.” And soon af-
 terwards: “ Some have hid themselves in
 “ the city, that they may privately visit the
 “ brethren; as *Maximus*, *Dioscorus*, *Deme-*
 “ *trius*, and *Lucius*, Presbyters. For *Fausti-*
 “ *nus* and *Aquila*, being much known, tra-
 “ vel up and down *Egypt*. The Deacons
 “ that survive after those that have dyed of
 “ the plague are *Faustus*, *Eusebe*, *Chaeremon*:
 “ *Eusebe*, I say, whom God qualified from
 “ the begining, and furnished with great re-
 “ solution and ability for fulfilling the office
 “ of ministration to the Confessors in prison,
 “ and

“ and for burying the bodies of the perfect
 “ and blessed Martyrs, not without the ut-
 “ most peril. For to this very day the Pre-
 “ sect does not cease to treat our people in
 “ the most cruel manner, killing some, tor-
 “ turing others, making others pine away in
 “ fetters and dungeons; forbidding any one
 “ to be admitted to them, and strictly enquir-
 “ ing likewise whether his orders be obeyed.
 “ Notwithstanding which, such is the cou-
 “ rage and alacrity with which God inspires
 “ the brethren, the afflicted are not without
 “ the consolation suited to their exigence.
 “ So writes *Dionysius*.”

What follows in *Eusebe* appears very af-
 fecting. “ It (q) ought to be observed, says
 “ he, that *Eusebe*, whom *Dionysius* mentions
 “ as Deacon, was afterwards Bishop of *Lao-*
 “ *dicea* in *Syria*: *Maximus*, whom he speaks
 “ of as Presbyter at that time, succeeded
 “ *Dionysius* himself in the care of the bre-
 “ thren at *Alexandria*. And *Faustus*, who
 “ had then the honour to be a Confessor to-
 “ gether with *Dionysius*, having been pre-
 “ served to the persecution in (E) our time,

(q) *Ibid.* p. 261. C.(E) *Diocletian's persecution*.

“ when

A. D. 247. " when he was very old, and full of years,
 " was perfected by martyrdom, having been
 " beheaded."

Certainly, these were honest and upright men: They were fully perswaded of the truth of the *Christian* religion. For they suffered for it, and yet continued to make a profession of it, till their life was taken away. By such as these was the *Christian* doctrine received at that time, and by such has it been delivered down to us.

IV. I shall in the next place give some account of the several controversies before-mentioned, and the part *Dionysius* had in them.

Of Nova-
 tianism.

A. D.

251.

Cornelius was chosen Bishop of *Rome* in^(r) June 251. Soon after, *Novatus*, Presbyter in the same church, got himself also ordained Bishop of *Rome*. And beside the schism he is charged with on that account he set up a rigid notion against all who had lapsed in time of persecution; not allowing any such to be again restored to the communion of the church, whatever tokens of re-

(r) *Vid. Pagi 251. n. xix.*

penitance

penance they might shew: whereas all other *Christians* in general allowed those who had fallen to be restored to such communion, either in the approach of death, or when they had performed penance, proportioned to the nature or aggravations of the fault they had been guilty of.

Of the part, which *Dionysius* acted upon this occasion, and in this controverſie, there is the following account in *Eusebe's Ecclesiastical Historie*. He (s) writ a letter to *Fabius*, Bishop of *Antioch*, who is supposed to have been too favourable to *Novatus*, or *Novatian*, as he is often called, and his rigid sentiments concerning the discipline of the church. *Basnage* (t) thinks it probable, that this letter was writ some time before the end of the year 251. *Dionysius* also sent a letter to *Novatus* himself, in answer, as is supposed, to one received from him. *Eusebe* has preserved a copie of that epistle. The letter to *Fabius* seems to have been upon the point of penance, confuting *Novatus's* rigid notions relating to that matter. The letter

A. D.

247.

(s) Vid. *Euseb. H. E. l. 6. cap. 42, 43, 44.*

(t) Vid. *Basnag. 247. n. vii. init.*

A. D.

247.

to *Novatus* himself concerns rather his schism. *Novatus*, as *Eusebe* (u) says, endeavoured to cast the blame of all he had done upon some of the brethren; by whom, as he pretended, he had been constrained to take the course he did; to whom he had yielded unwillingly, and as it were by compulsion. The answer therefore returned by our Bishop was this: “ *Dionysius* (w) sends
 “ greeting to our brother *Novatus*. If, as
 “ you say, you have been ordained unwillingly, you will make it appear by a voluntary resignation. For a man should
 “ undergoe any thing rather than divide the
 “ church of God. And the martyrdom
 “ you should suffer rather than make a schism
 “ would in my opinion be more glorious
 “ than a martyrdom for not sacrificing to
 “ idols. For in this case a man suffers for
 “ his own soul only, in the other for the
 “ sake of the whole church. Now therefore if you can persuade or oblige the
 “ brethren to reunite, your merit will exceed your crime. This will be no longer

(u) *Euseb. ib. cap. 45. in.*(w) *ap Euseb. L. vi. cap. 45. Hier. De V. I. cap. 69.*

“ imputed

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581

“ imputed to you : that will be applauded.
“ If there remain any whom you cannot
“ perswade, however save your own soul.”

A. D.

247.

Dionysius must have writ many letters upon this argument. For, as *Eusebe* (x) adds immediately after having transcribed that letter to *Novatus*, “ he also writ a letter to
“ the brethren throughout *Egypt* concerning repentance, in which he delivered
“ his opinion concerning those that had fallen, distinguishing the several degrees of
“ offenses. There is likewise a distinct piece
“ concerning repentance directed in particular to *Conon* Bishop of *Hermopolis*, and a
“ letter of reproof to his flock at *Alexandria*. Here may be mentioned his epistle
“ concerning martyrdom sent to *Origen*. He
“ writ also to the brethren of *Laodicea*, over
“ whom presided *Thelymidres* as Bishop,
“ and in like manner concerning repentance,
“ to the *Armenians*, who had *Meruzanes*
“ for their Bishop. He writ also to *Cornelius*
“ Bishop of *Rome*, after he had received his
“ letter against *Novatus* ; in which he informs him, that he had been invited by

(x) *Ibid.* cap. 46.

“ *Helenus*

A. D.

247.

“ *Helenus* Bishop of *Tarsus* in *Cilicia*, and
 “ by others with him, and by *Firmilian* of
 “ *Cappadocia*, and *Theoctistus* of *Palestine*,
 “ to meet them at a synod at *Antioch*, where
 “ some endeavoured to establish the schism
 “ of *Novatus*. He writes likewise, that he
 “ had heard, that *Fabius* was dead, and that
 “ *Demetrian* was appointed Bishop of *Anti-*
 “ *och* in his room. There is another letter of
 “ his sent to the brethren at *Rome* by *Hippo-*
 “ *lytus*, concerning the office of a deacon:
 “ Another letter to the same persons concern-
 “ ing peace and repentance: and again ano-
 “ ther to the Confessors of the same city,
 “ who still favoured the opinion of *Novatus*:
 “ and two more to the same persons, after
 “ they were returned to the church. He
 “ writ, as *Eusebe* there adds, many other
 “ letters to divers persons, from which they
 “ who are curious to enquire after his la-
 “ bours (as certainly many are) may receive
 “ much profit.”

The forementioned letter to *Cornelius* is
 supposed to (y) have been writ in 252. and
 most of the others relating to penance, and

(y) *Basnag. An. 247. n. vii.*

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A. D.

247.

to *Novatianism*, in the same, or the foregoing year. The letter to *Origen* was (z) probably writ in the *Decian* persecution, in the year 250. to comfort, animate and encourage him, when (a) in prison.

Finally, in a letter to *Stephen* Bishop of *Rome*, (probably (b) writ in 256) as *Eusebe* assures us, “ he acquaints him, that all (c) the “ churches, having rejected the novel principles of *Novatus* with regard to the treatment of such as had lapsed, were come “ to an unanimous agreement with each “ other. Know, brother, *says* (d) *he*, that “ all the churches of the East, which before “ were divided, are now united. And a “ little lower *he* says. And all the presidents “ of the churches are of one mind, and are “ beyond measure filled with joy for the unexpected peace: I mean *Demetrian* Bishop “ of *Antioch*, *Theoctistus* of *Cesarea*, *Mezabanes* Bishop of *Ælia* since the death of “ *Alexander*, *Marinus* of *Tyre*, *Heliodore* of

(z) *Id. ibid.*

(a) *Vid. Euseb. L. vi. c. 39.*

(b) *Vid. Bapn. ut supra. et Conf. Pagi Crit. An. 256. n. xiv.*

(c) *Euf. l. vii. cap. iv.*

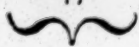
(d) *Euf. ib. cap. v. init.*

Qq

“ *Laodicea*

A. D.

247.



“ *Laodicea* successor of *Tbelymidres*, *Helenus*
 “ of *Tarsus*, and all the churches of *Cilicia*,
 “ and *Firmilian*, and all *Cappadocia* with
 “ him. For I mention the names of the
 “ principal Bishops (F) only, that I may
 “ not be troublesome by the too great length
 “ of my letter. But I would be understood
 “ to mean the churches throughout all the
 “ provinces of *Syria* and *Arabia*, whom
 “ (e) you often relieve in distresse, and to
 “ whom you have lately writ ; as also *Mes-*
 “ *potamia*, *Pontus* and *Bithynia*. And in a
 “ word all every where rejoyce and praise
 “ God for the unanimity and brotherly love,
 “ which reign among them.”

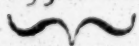
Of the
 Millennium.

A. D.

254.

and

255.



V. It is not easie to say the exact time of
Dionysius's dispute about the *Millennium*.
 But it was occasioned by the writings of *Ne-*
pos, an *Egyptian* Bishop, then dead ; who
 flourished, as (f) *Cave* thinks, about 244.
 or as (g) *Basnage*, about 241. *Baronius*

(F) This letter of our *Dionysius*, writ in the year 256. is
 an authentic witness of the vast progresse which *Christianity*
 had made in the East. It had had a like progresse in the West.

(e) οἷς ἱπαρακῆτε ἐκάστοτε, καὶ οἷς νῦν ἐπιστάλατε. *ibid.* p. 252.

A.

(f) *Cav. H. L. P. i. p. 86.*

(g) *Ann. 240. n. viii.*

(b) sup-

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(b) f

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69.

Ch. XLIII. of Alexandria.

585

A. D.

247.

(b) supposed this opinion to have given disturbance to the church in 263. Accordingly 'tis spoken of by (i) *Pagi* at the same time. *Tillemont* (k) says, that *Valerian*, who begun his reign about the midle of the year 253. was very favourable to the *Christians*, till the year 257. These first three years of his reign, in which it seems that *Egypt*, as well as the church, enjoyed great tranquillity, are therefore very proper for considering the affair of *Nepos*; the time of which we don't know, but which seems to suit a time of peace. So that learned writer just mentioned.

Nepos writ a book entitled *A Confutation of the Allegorists*. This being in great repute with some persons, who had too carnal notions of an expected *Millennium*, *Dionysius* writ a confutation of it in two books entitled *Concerning the Promises*. *St. Jerome* makes particular mention of this work in his (l) Catalogue. I say no more of this matter

(b) *Ann. 264. n. i. et seqq.*

(i) *Crit. An. 263. ii.*

(k) *St. Den. d' Alex. Art. ix.*

(l) Et duo libri adversum Nepotem episcopum, qui mille annorum corporale regnum suis scriptis asseverat : in quibus et de Apocalypsi Joannis diligentissime disputat. *De V. l. Cap. 69.*

A. D. ^{247.} here. I shall give a particular account of it from *Eusebe* in the article of *Dionysius's* testimonie to the books of scripture.

*Of the
Baptism of
Heretics.*

A. D.
256.

VI. When there arose a controversie between *Stephen* of *Rome* and *Cyprian* of *Carthage* about the *Baptism of Heretics*, *Dionysius* (m) writ a letter to *Stephen*. It is the same letter, a part of which was before transcribed, where *Dionysius* informs *Stephen* of the peace of the Eastern churches, with regard to *Novatianism*, and is supposed to have been writ in 256. The second letter concerning baptism was sent to *Xylus*, or *Sixtus*, successor of *Stephen*, as (n) *Eusebe* expressly says. This letter must have been writ in 257. or 258. And herein, as (o) *Eusebe* likewise informs us, *Dionysius* referred to his letter to *Stephen*, and then adds: “ I (p)
“ writ likewise to our beloved and fellow-
“ presbyters *Dionysius* and *Philemon*, who
“ were of the same mind with *Stephen*, and
“ writ to me upon that question. To them

(m) *Euseb. l. vii. cap. 4, 5.*

(n) τὴν δὲ δευτέραν ὁ Διονύσιος περὶ βαπτίσματος χαρακτὸς ἐστὶν λανθάνουσα. λ. λ. *ib. p. 252. A.*

(o) *Ib. A. B.*

(p) *Ib. C.*

“ I writ

" I writ formerly in a few words, but now
 " largely." And the letter now sent to *Philemon* I suppose to be that which *Eusebe* afterwards (*q*) calls *Dionysius's* third letter upon Baptism. The (*r*) fourth concerning the same matter, according to *Eusebe's* way of computing, is that sent to *Dionysius* then Presbyter, afterwards Bishop of *Rome*. *Jerome* (*s*) likewise reckons two distinct letters, one to *Philemon*, another to *Dionysius*. In this letter, as *Eusebe* says, *Dionysius* writes of *Novatus* to this purpose: " We (*t*) do
 " with good reason abominate *Novatus*, who
 " has divided the church, and drawn some
 " of the brethren into impiety and blasphemie, and has calumniated our most gracious Lord *Jesus Christ*, as unmerciful." Afterwards *Eusebe* adds; " that (*u*) *Dionysius's*
 " fifth letter concerning baptism was writ to
 " *Xystus* Bishop of the *Romans*:" out of

(*q*) καὶ ἐν τῇ τρίτῃ ἡ τῶν περὶ βαπτίσματος, ἣν Φιλήμονι τῷ κατὰ Ῥώμην πρεσβυτέρῳ ὁ αὐτὸς γράφει Διονύσιος. *ib. cap. vii. in.*

(*r*) ἡ τετάρτη αὐτῆς περὶ βαπτίσματος ἐπιστολὴν πρὸς τὸν κατὰ Ῥώμην ἐγράφη Διονύσιον, τότε μὲν πρεσβύτερον ἡζιωμένον. κ. λ. *ib. p. 254. A.*

(*s*) Et ad Philemonem et ad Dionysium Romanae ecclesiae presbyteros, duas epistolas. *De V. I. cap. 69.*

(*t*) *Ibid. cap. viii.*

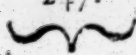
(*u*) *Ib. cap. ix. in.*

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which *Eusebe* transcribes a passage relating to that matter. And then adds: " There
 " (w) is extant yet another letter of the same
 " person concerning baptism, as from him-
 " self and his people, to *Xystus*, and the
 " church at *Rome*, in which he treats largely
 " of this question." Thus, according to
Eusebe, there were at least six letters of *Dio-*
nysius upon this point sent to *Rome*; three of
 which were to *Xystus*, though *Jerome* in his
 Catalogue (x) among the works of *Dionysius*
 reckons but two letters to that Bishop. And
 immediatly after the words last cited from
Eusebe, 'tis added, that (xx) beside these, there
 is another letter of this *Dionysius* to *Dionysius*
 of *Rome*, concerning one *Lucian*.

What was our *Dionysius's* own opinion in
 this controverſie, is not certainly known.
Jerome ſays plainly, " That (y) *Dionysius*
 " agreeing with *Cyprian* and the *African*
 " ſynod in the opinion of rebaptiſing heretics
 " writ to divers perſons a great number of

(w) *Ib.* p. 255. C.(x) Ad Xyſtum, qui Stephano ſucceſſerat, duas epiſtolas.
ib. cap. 69.(xx) *Euf. ib.* p. 255. C.(y) Hic in Cypriani et Africanæ ſynodi dogma conſentient
 de hæreticis rebaptizandis ad diverſos plurimas miſit epiſtolas.
De V. I. c. 69.

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“ letters still extant.” And (z) *Valesius* and (a) *Pagi* allow, that St. *Dionysius* (b) was somewhat inclined to St. *Cyprian*’s side of the question. Nevertheless there are some learned moderns, who venture to contradict St. *Jerome*; though one would think, he might be better able to judge of this matter, than we at this time, who have so small a part of those letters come down to us. The learned moderns, whom I mean, are (c) *Du Pin*, and (d) *Basnage*, whom any may consult that are so disposed. However it may be observed here, that the former of those two learned writers says: “ *Dionysius* was of opinion, that all churches should be at liberty to follow their own customs. Some only required heretics to abjure their errors upon returning to the church. Others, as the *Africans*, and divers churches in the East, had a different method of receiving heretics, not without baptism. And every one should do as he

(z) *Vales. An. in Euf. l. vii. c. v. p. 141.*

(a) *A. 256. n. xii.*

(b) *In Afrorum et Orientalium sententiam magis propendebat.*

(c) *Bibl. Tom. i. p. 188.*

(d) *Basn. A. 247. n. x.*

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“ saw fit. This, says *Du Pin*, was *Dionysius's* sentiment; and *Jerome* is to blame for saying, that he sided with *Cyprian*.
Cave (e) expresseth himself after this manner: “ That *Dionysius* together with *Firmilian* Bishop of *Cesarea* in *Cappadocia*,
 “ and a great many others in the East, stood
 “ on *Cyprian's* side, maintaining that heretics ought to be baptised. But however
 “ he carryed himself with great temper and
 “ moderation. Besides that he engaged
 “ more as a mediator than a party, writing
 “ to Pope *Stephen* to use moderation in the
 “ case, as he did also to *Sixtus* his successor,
 “ and most other Bishops of that time.”
 This may be the truest judgement. For *Dionysius's* moderation is manifest. He is (f)
 against excommunicating churches upon this account. But what was his own opinion
 any farther in this point, does not appear
 clearly from the fragments, or historie in *Eusebe*.

(e) See *Cave's Life of St. Dionysius of Alexandria* p. 289. in his *History of the Lives of the Primitive Fathers*. London 1677.

(f) Vid. *Euf. H. E. L. vii. cap. v. p. 252. B. C.*

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Of Sabellianism.

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VII. In the first letter to *Xystus*, before-mentioned, the second upon the subject of baptism, writ in 257. or 258. "*Dionysius*, as (g) *Eusebe* says, informs him of the great encrease of the *Sabellian* heretics at that time, in these words : For as concerning the opinion now advanced in *Ptolemais* a city of *Pentapolis*, which is full of impiety and blasphemie against God Almighty Father of our Lord *Jesus Christ* ; containing likewise much infidelity toward his only begoten Son, and the first begoten of every creature, the Word that became man, and a stupid notion concerning the Holy Spirit ; there having been brought to me letters from both parties, some also having come from thence to discourse with me ; I sent thither some letters, written according to the ability which God has given me, wherein I have spoken largely. Herewith you receive copies of them."

(g) Σημαίνων δὲ ἐν ταύτῳ καὶ περὶ τῶν κατὰ σαβέλλιον αἱρετικῶν εἰς κατ' αὐτὸν ἐπιπολαζόντων. κ. λ. H. E. L. vii. cap. 6.

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Afterwards, in another chapter *Eusebe* speaks after this manner: " Beside (*b*) these, " there are many other epistles of *Dionysius*; " as those against *Sabellius* writ to *Ammon* " Bishop of *Bernice*, and that to *Telesphorus*, " and that to *Euphranor*, and again to *Am-* " *mon* and *Euporus*. He (*i*) composed like- " wise four other pieces upon the same sub- " ject, which he addressed to his name-sake " *Dionysius* of *Rome*."

Concerning this matter St. *Jerome* in his Catalogue (*k*) makes no additions. He only recites as it were the same words of *Eusebe*, or part of them at least; for he omits somewhat, and scarce expresseth himself so clearly as *Eusebe*. However in another place (*l*) he speaks again of *four volumes* of *Dionysius* against *Sabellius*.

Sabellius, as is supposed, published his

(*b*) *L. vii. cap. 26.*

(*i*) συντάττει ἡ περὶ τῆς αὐτῆς ὑποθέσεως καὶ ἄλλα τέσσαρα συγγραμματα, ἃ τῷ κατὰ Ρώμην ὁμωνύμῳ Διονυσίῳ προσφανεῖ. *ib. p. 277. A.*

(*k*) Et adversus Sabellium; et ad Ammonem Beronices episcopum; et ad Telesphorum; et ad Euphranorem; et quatuor libri ad Dionysium Romanæ urbis episcopum. *De V. l. cap. 69.*

(*l*) Et Dionysium Alexandrinæ urbis episcopum, virum eruditissimum [scribit] contra Sabellium quatuor voluminibus disputantem, in Arianum dogma delabi. *Hieron. adv. Ruf. l. 2. p. 409. m.*

peculiar

peculiar notions a little before (m) the year 257. (n) about 255. or (o) in 256. *Dionysius's* letter beforementioned to *Xystus* was writ in 257. or 258. The books inscribed to *Dionysius* of *Rome* could not be sent to him before 259. probably (p) not till 260. or a short time after.

But *Athanasius* informs us of particulars omitted by both *Eusebe* and *Jerome*. It seems, some *Arians* of that time endeavoured to support their doctrine by some passages of *Dionysius* in his writings against *Sabellius*. This gave occasion for the treatise, or rather Epistle of *Athanasius* concerning the opinion of *Dionysius* of *Alexandria*. Here then *Athanasius* writes to this purpose: " In (q) *Pentapolis* of the Upper *Libya* at that time some

(m) Il commença un peu avant l'an 257. à troubler la Pentapole, dans la Libye Cyrenaique, en combatant la distinction des trois personnes divines. Tillem. Saint Denys d' Alex. Art. xv. T. iv. P. ii. p. 595.

(n) Sabellius n'a commencé à decouvrir son hereſie que vers l'an 255. dans le tems que l'Eglise jouiſſoit de la paix ſous Valerien. Tillem. Les Sabelliens. ibid. p. 531.

(o) Vid. Baſnag. 247. n. ix. 256. xv.

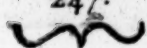
(p) Vid. Baſn. 247. n. ix.

(q) ἐν πενταπόλει τῆς ἀνω λιβύης τηλικαῦτά τινας τῶν ἐπισκόπων ἰσχυρόντων τὰ σαβελλίῃς. . . . τὸ μαθὼν διονύσιος. . . . πέμψαι καὶ συμβαλέει τοῖς αἰτίοις παύσασθαι τῆς κακοδοξίας· ὡς ὃ ἔχει ἰκάνητο. . . . ἠναγκάσθη πρὸς τὴν ἀνάιδειαν ἐκείνων γράψαι τὴν ταύτην ἐπιστολὴν, κ. λ. Athanas. de Sent. Dionys. § 5. p. 240. D. E. T. i. Bened.

" Bishops

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“ Bishops went into the notions of *Sabellius*.
 “ . . . *Dionysius* hearing of it sent to them,
 “ admonishing them to renounce their er-
 “ rour. But they persisting in it, he was
 “ compelled to write that epistle;” which
 the *Arians* made use of to support their
 doctrine. In this piece *Athanasius* often
 mentions the letter to (r) *Ammonius*, and (s)
 the letter to *Euphranor* and *Ammonius*; mean-
 ing, I suppose, either one and the same let-
 ter, or two letters, and the same that are
 mentioned by *Eusebe*.

Farther, *Athanasius* informs us, that af-
 ter *Dionysius* had writ that letter to *Euphra-
 nor* and *Ammonius*, “ some (t) of the bre-
 “ thren of the church, of orthodox senti-
 “ ments indeed, but without consulting him,
 “ that they might understand from him-
 “ self the true meaning of what he had
 “ writ, went to *Rome*, and accused him to
 “ his name-fake *Dionysius* Bishop of *Rome*.
 “ . . . who then writ to *Dionysius* to inform

(r) ἐν ᾗ γράψας τὴν πρὸς Ἀμμωνίου ἐπιστολὴν ὑποπτεύει, κ. λ.
 ib. p. 247. B.

(s) ἔταις ἐκ ἀρειανῶν ὁ διονύσιος, διὰ τὴν πρὸς εὐφράνορα καὶ ἀμ-
 μώνιον κατὰ σαβιλλίε ἐπιστολὴν. p. 249. B. vid. etiam 251. C.
 252. B. 261. C.

(t) lb. p. 252. B. C. Conf. eund. de Synodis, &c. p. 757.
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(y) ἡ

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Tom. 3.

(z) Α

“ him of what had been layd to his charge.
 “ He (u) soon replyed, entitling his books a
 “ Confutation and Apologie.” Afterwards
Athanasius calls this work (w) an Epistle.
 He likewise (x) quotes the second book of it.
 By this work entitled in *Athanasius* a *Confu-*
tation and Apologie, or *Accusation and Apolo-*
gie, I suppose to be intended the four pieces
 mentioned by *Eusebe*, as sent to *Dionysius* of
Rome. For it is upon the same argument,
 of *Sabellianism*, and sent to the same per-
 son. And though *Athanasius* in one place
 calleth it an *epistle*, it appears from him to
 have consisted of several parts. And St. *Bas-*
il quotes, as he expresseth himself, *Diony-*
sius's (y) *second Epistle to his name-sake concern-*
ing the Confutation [or Accusation] and Apo-
logie. I think, learned men do generally al-
 low, that (z) *Eusebe* and *Athanasius* speak of
 the same writing.

The

(u) καὶ ἀντέγραψεν ἐνθὺς αὐτὸς, καὶ ἐπέγραψε τὰ βιβλία ἐλέγχου καὶ ἀπολογίας. *ib.* p. 252. C.

(w) πρῶτον μὲν ἐν ἐλέγχου καὶ ἀπολογίας ἔγραψεν ἑαυτῷ τὴν ἐπιστολὴν. p. 253. A.

(x) ὅρα πάλιν πῶς ἐν τῷ δευτέρῳ βιβλίῳ γράφει περὶ τέτων. p. 260. E.

(y) . . . ἐν τῇ δευτέρᾳ πρὸς τὸν ὁμώνυμον ἑαυτῷ ἐπιστολῇ περὶ ἐλέγχου καὶ ἀπολογίας, κ. λ. *Bas. de Sp. S. cap. 72. p. 60. E.*
Tom. 3. Ben.

(z) Apud Eusebium vii. 26. Hist. ubi librorum quatuor
 Dionysii

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The learned *Benedictin*, editor of St. *Athanasius*'s works, in the advertisement before that Epistle of *Athanasius* concerning the Opinion of *Dionysius*, passeth a severe censure upon *Eusebe*: "That (a) being an *Arian*, " he has been silent about this historie, be- " cause it is prejudicial to his cause." But in answer to this, several things may be sayd: *First*, *Eusebe* has made mention of *Dionysius*'s writings against *Sabellius*, and particularly the pieces sent to *Dionysius* of Rome. *Secondly*, the design of *Eusebe*'s Ecclesiastical Historie might not lead him to give a more particular account of that affair, or of the works composed upon that occasion, or to transcribe any passages from them. Though *Eusebe* enlarges considerably upon *Dionysius*, he has not writ a compleat historie of him, or his works. Besides, *Jerome* was no *Arian*, and yet he adds nothing to *Eusebe*: scarce

Dionysii Alex. ad Dionysium Rom. adversus Sabellium mentio, (ἐλέγχος καὶ ἀπολογία vocat Athanasius) &c. *Fabr. Bib. Gr. T. v. p. 264. Conf. Cav. Hist. Lit. T. i. p. 96. de Dionys. Alex. Tillemont, Les Sabelliens. Mem. Ec. T. iv. P. 2. p. 535.*

(a) Quod autem Eusebius, qui Dionysii gesta fuisse satis prosequitur, ne verbum quidem de hac historia fecerit; hinc sane augetur jam vulgata de ipso, nimisque firma Arianismi suspicio. Callide profecto tacuit haeresi suae exitiosam historiam: quam incautius, ut ait Athanasius, alii Ariani, in suamque perniciem evulgârunt. *ap. Athanas. ib. p. 243.*

Ch. XLIII. of Alexandria.

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says so much. And *Theodoret*, having given an account of *Sabellius* himself, and his doctrine, adds only in these few words: "Against (b) him writ *Dionysius* Bishop of " *Alexandria*." Thirdly, allowing *Eusebe* to have been an *Arian*, he might be well enough satisfied with *Dionysius*'s sentiments relating to the doctrine of the Trinity. And there is at least as much reason to think he was so, as not. For the great respect he has shewn for *Dionysius* affords an argument, that he did not look upon him to be a man of the adverse side. It is plain from *Athanasius*, that some *Arians* did boast of *Dionysius* as a favourer of their doctrine. And why might not *Eusebe* form the same judgement of that great man? *St. Basil* too, who is generally allowed to be orthodox, says, he (c) does not like every thing in *Dionysius*; that (d) he had given encouragement to the *Anomoean* doctrine; and (e) that he expresseth himself

differently

(b) κατὰ τὴν συνέγραψε Διονύσιος ὁ τῆς ἀλεξανδρείας ἐπίσκοπος. *Theodor. H. F. l. 2. cap. ix.*

(c) ἔ πάντα θαυμάζομεν τ' αἰδοίμεθα. *Basil. Ep. ix. [al. 41.] p. 90. c.*

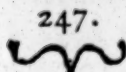
(d) οὐδὲν γὰρ ταυτῶν τῆς νῦν περιβυλλομένης ἀσέβειας, τῆς κατὰ τὸ αἰόμησιον λέγου, ἕτος ἐστίν, ὅσα γε ἡμεῖς ἴσμεν, ὁ πρῶτος ἀνθρώποις τὰ σπέρματα παρὰχών. *ibid.*

(e) καὶ ταυτοπαθὲς ἐστὶν ἐν τοῖς συγγράμμασιν. *ib. E.*

says

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differently in speaking (G) of the Trinity. *Gennadius* (f) calls *Dionysius* the fountain of *Arianism*, speaking very agreeably to St. *Basil*. *Ruffin* endeavours to defend *Dionysius* by saying, that (g) his works had been interpolated

(G) After all these, and other things, sayd by St. *Basil* in his letter to *Maximus*, it appears to me very strange, which is sayd by *Theodoric Ruinart*: Ex his fuit *Basilus Magnus*, qui in Epistola 41. ad *Maximum Philosophum* proferre non dubitavit, *Dionysium*, *quantum sibi liqueret, primum hominibus impietatis Anomoeanae seminaria praeuisse, non ex malitia quidem, sed quod Sabellio oblectari cuperet.* At paullo ante fassus fuerat, se nullum ex *Dionysii* libris legisse. *Venerunt quidem ad nos, inquit, illius admodum multa, libri vero nondum adsunt.* *Ruinart.* Aët. Mart. Sinc. et Select. p. 181. Here, to vindicate *Dionysius's* reputation upon this head, and invalidate the character which *Basil* gives him, *Ruinart* is pleased to say, that *Basil* had never read any of his works: Whereas it is plain from that letter to *Maximus*, that *Basil* was well acquainted with them: Otherwise, he could not have spoken of them, as he does. Nor is the passage, on which *Ruinart* builds that strange supposition, at all to his purpose. He understands *Basil* according to the Latin translation of *Godfrey Tilman*: *libri vero nondum adsunt.* But, if he had looked upon the Greek, he would have perceived, that *Basil* only sayed, he had not *Dionysius's* works with him; and therefore he could not send them to *Maximus*, as he had desired. ὅτι παρ' ἐμοῦ οὐκ ἔστιν αὐτῶν βιβλία, διότι οὐκ ἀπεστέλλωμεν. *Cacterum quae postulas Dionysii scripta, venere quidem illa ad nos, et valde multa: sed non adsunt libri, et idcirco non misimus.* *Basil.* T. 3. p. 90. B. C. Ed. Bened.

(f) Nihil creatum aut serviens in Trinitate credendum, ut vult *Dionysius*, fons Arii. *Gennād. de Ecc. Dogm. cap. iv. ap. Augustin. T. 8. Append. p. 75. Bened.*

(g) *Dionysius* quoque *Alexandrinus* episcopus eruditissimus assertor ecclesiasticae fidei, cum in quamplurimis in tantum veritatem atque aequalitatem Trinitatis defendat, ut imperitioribus quibusque etiam secundum *Sabellium* sensisse videatur

lated by the *Arians*; though this is now esteemed a groundless assertion by learned moderns, particularly by (b) Bishop Bull. Undoubtedly the above-mentioned piece of *Athanasius* is well writ. It is the work of one, who knew how to manage an argument to the best advantage. But, as *Dionysius* had expressed himself differently, there might be ground for debating what was his real sentiment. And *Eusebe* might think *Dionysius* held the same doctrine that he did. But it was not proper to be more particular than he has been in his Ecclesiastical Historie, where he was to write of general things, about which *Christians* for the most part were agreed; not of points, controverted by the *Christians* of his time. This is sayed in defense of *Eusebe*, not of *Arianism*; with which I have no particular concern in this work, no more than *Eusebe* had in his Ecclesiastical Historie.

in his tamen libris suis, quos adversus Sabellii haeresim scribit, talia inveniuntur inserta, ut frequenter Arianis auctoritate ipsius se defendere conentur. *Ruffin. de Adult. libr. Orig. ad Macar. sub fin. ap. Hieron. T. v. p. 250, 251. Bened.*

(b) Deceptus vero in eo est Ruffinus Aquiliensis, dum exstimavit Dionysii scripta ab Arianis fuisse corrupta et depravata, &c. *Bull. Def. Fid. Nic. Sect. 2. cap. xi. p. 129.*

R r

Bishop

A. D.

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Bishop (i) Bull has no scruples here. But *Basnage* says, that *(k)* though *Dionysius* thought justly and orthodoxly, he expressed himself improperly. *Le Moyne (l)* likewise, another defender of *Dionysius*, says, his expressions need and ought to be mollified to make sound divinity.

This is what we have to say of *Dionysius's* conduct in the affair of *Sabellianism*, which, as *Eusebe* informed us, spread greatly at that time in *Egypt*.

Sabellius's
Opinion.

But before we leave this article, it will not be improper to take some farther notice of *Sabellius* and his opinions.

Dionysius himself, as *(m)* before quoted, speaks of the rise of that doctrine in *Ptolemais*, a city of *Pentapolis*. *Theodoret* says, *Sabellius (n)* was an *African*, [or *Libyan*,] of

(i) *Vid. Bull. ibid.*

(k) Rem quod attinet, de augustissimo Trinitatis mysterio vera sensisse Dionysium existimamus; incommodam tamen duramque locutionem ipsius prorsus improbamus. *Basnage Ann. 247. n. ix.*

(l) Cui licet quaedam exciderint minus veritati congrua, ea sunt tamen benigniori interpretatione mollienda et condienda. *Le Moyne Notis ad Var. Sacr. p. 236.*

(m) See p. 591.

(n) *Haeret. Fab. L. ii. cap. 9.*

Pentapolis. St. Basil likewise calls (o) Sabel-
lius, a Libyan; and *Isidore* of *Pelusium* says, A. D.
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Sabellianism (p) had its rise in *Libya*.

With regard to his notions; *Epiphanius* says, “ That (q) excepting a few things only, “ *Sabellius* agreed with the *Noetians* :” “ That (r) *Sabellius* and his followers teach, “ that the same is Father, Son, and Holy “ Ghost; so that there are only three deno- “ minations in one *hypostasis*; [or subsist- “ ence ;] or, as in man, bodie, soul, and “ spirit.” In that which is called his Reca- pitulation *Epiphanius* says, “ the (s) *Sabel- lians* agreed with the *Noetians*, except in “ this one thing, that they sayed, the Father “ did not suffer.” This is *Epiphanius*’s whole article concerning the *Sabellians* in that work.

Damascen says : “ The (t) *Sabellians* agree

(o) *Bas. Ep.* 207. [al. 63.] p. 210. A.

(p) *Lib. i. Ep.* 247.

(q) *Haer.* 62. n. i. p. 513. A.

(r) . . . τὸν αὐτὸν εἶναι πατέρα, τὸν αὐτὸν εἶναι ἅγιον πνεῦμα· οὗ εἶναι ἐν μιᾷ ὑποστάσει τρεῖς ὀνομασίας, ἢ ὡς ἐν ἀνθρώπῳ σῶμα, καὶ ψυχὴ, καὶ πνεῦμα. κ. λ. ib. B.

(s) . . . τὰ ὅμοια νοητιῶν δοξάζοντες, παρὰ τῷ το μόνον λέ- γουσι γὰρ μὴ πεποιθῆναι τὸν πατέρα. *Epiph. Anac. T.* 2. p. 146. n. xxi.

(t) εἰ τὰ ὅμοια νοητῶν δοξάζοντες, παρὰ τὸ μὴ τὸν πατέρα λέ- γουσι πεποιθῆναι· λέγοντες προφορικῶς καὶ πάλιν ἀναχισμένοι τὸν λόγον. *J. Dam. de Haer. n. LXII.* p. 296.

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“ with *Noetus*, except that they do not say
 “ the Father suffered. They speak of the
 “ Word brought forth, and again resumed.”
 This is the same as the Summarie, or (u) Syn-
 opsis of *Epiphanius*.

The last sentence is difficult to be rendered in our language. I am far from thinking, there is any particular propriety or exactness in my translation. But it was necessary, that I should put down some *English* words instead of the original. What I have translated *the Word brought forth* might perhaps be as well rendered *The Word pronounced*, or *uttered*, *spoken forth*, *shewed*, or *discovered*.

In order to judge of this matter it should be observed, that *Logos*, *Word*, in the Greek language has two senses ; *reason*, or *thought*, and *speech*. They therefore sometimes speak of λόγος ἐνδιᾶθετος, *inward*, or *internal logos*, or *word*, that is *thought* ; and λόγος προφεριμῶς, *outward*, or *declared logos*, or *word*, that is *speech*. With regard to God therefore the *Word* is either the reason, thought, wisdom, counsel, power of God, within himself ; or his reason, wisdom, power, displayed and

(u) *Vid. Epiph. T. i. p. 398.*

manifested

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manifested; or in other words, the command, the will of God, active and effective.

Beausobre speaking of this matter, and particularly of the sentiment of the *Sabellians* concerning the Word, expresseth himself thus: "The

" (*) *Word* never proceeds out of the Father,
" but as our reason proceeds, as I may say,
" out of us, when it makes known by words
" and commands, what are our thoughts,
" and our desires. So *the Word*, which was
" in *Jesus Christ*, is only a *declarative Word*,
" which manifested to *Jesus* the knowledge
" of salvation, and an *operative Word*, which
" conferred upon him miraculous power.
" It is only an operation of the Deity, a full
" effusion of the divine wisdom and power
" in the soul of our Lord." So that learned
writer.

Perhaps some may be of opinion, that
some ancient *Christians* by λόγος προφορικός,

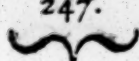
(*) Le Verbe ne sort jamais du Pere, que comme notre
raison sort, pour ainsi dire, hors de nous, lorsqu'elle fait con-
noître, par des paroles et par des commandemens, quelles sont
nos pensées et nos volontez. Ainsi le Verbe, qui a été en J.
Christ, n'est qu'un Verbe declaratif, qui a manifesté à Jesus
la science du salut, et un Verbe operatif, qui lui a conféré une
puissance miraculeuse. . . . Ce n'est qu'une operation de la
Divinité, une pleine effusion de la sagesse et de la vertue divine
dans l'ame du Seigneur. *Beaus. Hist. de Manich. P. 2. l. 3.*
ch. 6. n. ix.

R r 3

outward

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outward Word, when applied to our Saviour, endeavoured to express and explain *God was manifested in the flesh*, 1 *Tim.* iii. 16. Compare *John* i. 14. xvi. 28. *Prov.* viii. 25. *If.* lv. 11.

Epiphanius intimates, that the *Sabellians* embraced that which was their peculiar opinion out of a dread of polytheism. For, as he (x) says, when they met with other *Christians*, especially such as were unlearned, they would put this shrewd question to them: "Well, good friends, what is our doctrine? Have we one God, or three Gods?"

Philafter (y) calls *Sabellius* a disciple of *Noetus*. But possibly he meaneth no more, than that, as to his doctrine, he agreed with, or followed *Noetus*, who was more ancient. But I shall not stay to transcribe him here, nor (z) *Augustin*, at large. The reader may remember, that I some time ago quoted ** *Augustin's* article of the *Sabellians* in his book of *Heresies*.

(x) . . . τὴν πνεῦσιν αὐτοῖς ὑφηγῆνται ταύτην· τί ἀν' ἑτοίμων, ὡς ὑποκαταστήσονται, ἢ τρεῖς θεοὶ ; *Epiph. Haer.* 62. n. 2. p. 514. B.

(y) *Phil. H.* 54.

(z) *Aug. de Haer. c.* 41.

** See p. 446, 447.

St. *Ambrose* says, in short, " that * * the
 " error of *Sabellius* lay in confounding the
 " Father and the Word." A. D.
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St. *Basil* represents *Sabellius* and the *Sabellians* as teaching, " the || Father, Son,
 " and Spirit to be three persons in one *hypo-*
 " *postasis*," or subsistence. To †* the like
 purpose *Isidore* of *Pelusium*.

If the author of the Conference between
Zachaeus and *Apollonius* may be relied upon,
 the †† *Sabellians* sayed, that by the Holy
 Ghost in the New Testament ought not to
 be understood a person, but a gift; being
 spoken of as *given*, and *received*. They ar-

* * * Neque, ut Sabellius, Patrem confundamus et Verbum;
 ut eundem Patrem adseramus et Filium. *Ambr. de Fide. l. i.*
c. i. T. 2. p. 445. A. Bened.

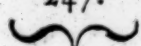
|| ὁ γὰρ ἐν πρῶτῳ πολυπρόσωπον λέγων πατέρα καὶ υἱὸν καὶ ἅγιον
 πνεῦμα, καὶ μίαν τῶν τριῶν τὴν ὑπόστασιν ἐκτιθέμενος, κ. λ. *Bas.*
Ep. 210. al. 64. p. 315. A.

†* τὴν προσκυνητὴν καὶ μακαρίαν τριάδα μίαν τινὰ τριπρόσωπον
 ὑπόστασιν ἐξηγήσεν. *Isid. l. i. Ep. 247.*

†† Credo teneas in praecedente titulo praenotatum, a Sa-
 bellianis praecipue Sanctum Spiritum denegari, et donum po-
 tius quam donatorem impiorum traditionibus dici; malique
 hujus auctoritatem sacris vel maxime testimoniis usurpari, quia
 et dari legatur et accipi, Salvatore ad apostolos sic loquente:
Et insufflans eis dixit: Accipite Spiritum Sanctum. Quidam
etiam discipulorum a Paulo interrogati, An accepistis Spiritum
Sanctum? neque accepisse, nec si esset scire se, dixerunt. Con-
sulta. Zach. et Apoll. l. 2. c. 14. in. ap. Acherii Spicileg. T.
x. p. 81. Qto. Paris. 1655.

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Encrease of
Sabellian-
ism.

gued particularly, as he says, from *John* xx. 22. and *Acts* xix. 2.

Sabellianism must have been very agreeable to the apprehensions of many people. *Eusebe* (a) speaks of it's encreasing very much in *Egypt*, when *Dionysius* of *Alexandria* opposed it. According to *Athanasius*, the occasion of *Dionysius*'s writing upon that head was, " that (b) some Bishops of *Africa* followed the doctrine of *Sabellius*, and they prevailed to such a degree, that the Son of God was scarce any longer preached in the churches." Perhaps this passage may give some ground to think, that *Sabellius* himself was a Bishop, though none of the authors I have quoted or referred to expressly say any such thing. *Isidore* before cited, says, that (c) *Sabellianism* spread to a great degree. *Epiphanius* in 375. says, there (d) were then many of that opinion in *Mesopotamia* and at *Rome*.

(a) *Euf.* l. 7. c. 6.

(b) . . . τηκαὐτὰ τινες τῶν ἐπισκόπων ἐφρόνησαν τὰ Σαβελλίαν καὶ τοσῶτον ἔχυσαν ταῖς ἐκκλησίαις, ὥς ὀλίγα δεῖν μηκέτι ἐν ταῖς ἐκκλησίαις, κηρύττεσθαι τὸν υἱὸν τοῦ Θεοῦ. *De Sent. Dionys.* p. 246. D.

(c) ἡ Σαβελλίαν κακόννοια, ἐκ Λ. εὐχῆς ἀπάραστα, εἰς πολλὰς ἡμετέρας. *Isid.* L. i. Ep. 247.

(d) Πολλοὶ ἔν τῇ Μέσῃ τῶν ποταμῶν, καὶ ἐπὶ τὰ μέρη τῆς Ρώμης τῇ αὐτῇ δόγματι ὑπάρχουσιν. *Haer.* 62. p. 513. B.

Tillemont

Ch. XLIII. of Alexandria.

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Tillemont (e) concludes, that these people had a bodie of communion in 381. because the Council of Constantinople (f) rejects their baptism. The frequent notice, which †† Augustin takes of Sabellians in his Tracts and Sermons to the people, is an argument, that in his time there was some considerable number of persons, who maintained this opinion.

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Of the scriptures received by Sabellius, and others of his sentiments, we have the following informations. Epiphanius expressly says, that (g) they used all the Scriptures of the Old and New Testament; and that there were some texts, which they principally insisted on for the support of their doctrine. Nevertheless he afterwards adds, that (h) their whole errour, and all the strength of it is taken from some Apocryphal writings, especially from the Gospel according to the

Scriptures
received
by Sabel-
lians.

(e) *Les Sabelliens. p. 535.*

(f) *Can. vii. Labb. T. 2. p. 951.*

†† I quoted some such passages from Augustin in Ch. XLI. P. 447. note (z.) They who are desirous of seeing more may consult the *Index* to T. 3. P. 2. and T. V. *Ed. Bened. V. Sabelliani.*

(g) *Κέχρηται δὲ ταῖς πάσαις γραφαῖς παλαιᾶς τε καὶ καινῆς διαθήκης, κ. λ. ib. p. 513. D.*

(h) *Τὴν ὅλην πᾶσαν αὐτῶν πλάνην, καὶ τὴν τῆς πλάνης αὐτῶν δύναμιν ἔχουσιν ἐξ ἀποκρύφων τινῶν, μάλιστα ἀπὸ τῆς καλωμένης Αἰγυπτίᾳ Εὐαγγελίᾳ, ᾧ τινες τὸ ὄνομα ἐπέθεντο τῆτο. ib. p. 514. A.*

Egyptians.

A.D. 247. *Egyptians.* Moreover *Epiphanius* argues against them from many books of the New Testament, particularly (i) from the Acts of the Apostles Ch. i. and vii. and complains of them, not that they rejected Scripture, but that (k) they did not understand the meaning of the Scriptures.

Theodoret's account of *Sabellius* is, " that
 " (l) he taught, the Father and the Son and
 " the Holy Spirit to be one hypostasis, [sub-
 " sistence,] and one person with three names:
 " That he speaks of the same sometimes as
 " Father, sometimes as Son, and sometimes
 " as Holy Ghost; and says, that in the Old
 " Testament he delivered the law as Father,
 " and in the New dwelt among men, [or,
 " was incarnate] as the Son, and descended
 " on the Apostles, as the Holy Spirit." This
 passage confirms what *Epiphanius* sayd, that
Sabellius received all the Scriptures.

(i) p. 518. A.

(k) μή νοήσας τὴν φωνὴν τῶν ἁγίων γραφῶν. ib. B.

(l) μίας ὑπόστασιν ἔφησεν εἶναι τὸν πατέρα καὶ τὸν υἱὸν, καὶ τὸ ἅγιον πνεῦμα, καὶ ἐν τριάνυμον πρόσσωπον καὶ τὸν αὐτὸν, ποτὶ μὲν ὡς πατέρα καλεῖ, ποτὶ δὲ ὡς υἱὸν, ποτὶ δὲ ὡς ἅγιον πνεῦμα καὶ ἐν μὲν τῇ παλαιᾷ, ὡς πατέρα νομοθετῆσαι, ἐν δὲ τῇ καινῇ, ὡς υἱὸν ἐνανθρωπήσας, ὡς πνεῦμα δὲ ἅγιον τοῖς ἀποστόλοις ἐπιφατῆσαι. *Theodoret.*
H. Fab. l. 2. cap. ix.

It appears likewise from the arguments of (m) *Athanasius*, and others, that the *Sabellians* received the holy scriptures, as other *Christians* did.

A. D.

247.

I was obliged just now (H) to give a hint of the time of *Sabellianism*. I would here add (n) in the margin the sentiments of divers learned men upon that point.

VIII. Before *Dionysius* dyed, there arose another dispute of a like nature about the doctrine of the Trinity. The principal person concerned herein was *Paul of Samosata*, who had been Bishop of *Antioch* from (o) about the year 260. We have already had divers references to this affair. I think it may now be proper to take *Eusebe's* account of it pretty much at length.

Paul of Samosata.

A. D.

264.

(m) *Vid. Athan. de Sent. Dionys. p. 261, 262. et Or. iv. Contr. Arian. p. 636. E. F. 637. T. i. Bened.*

(H) See p. 593.

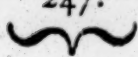
(n) Sed Libycus [*Sabellius*] ab illo Pentapolitano neutiquam diversus est, qui haeresim praeceptoris sui Noeti disseminare latius coepit A. C. 257. ut notarunt Benedictini notis ad S. Ambrosium T. ii. p. 445. [circiter annum 257.] Petav. Dogm. Theol. Tom. 2. p. 33. seq. et Rev. Christianus Wormius in Historia Sabellianismi edita Francof. 1698. capite 3. Idem de Marcello Ancyrano videndus capite 5. *Fabric. Bib. Gr. L. v. cap. 23. Tom. viii. p. 335. Conf. Philastr. de Haer. n. 54. p. 108. not. (a) Ed. Fabric.*

(o) *Vid. Pagi. 261. num. vi.*

Says

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Says our ecclesiastical historian, “ *Xystus*
 “ (p) Bishop of the church of *Rome* was
 “ succeeded by *Dionysius*, of the same name
 “ with the Bishop of *Alexandria*. About
 “ the same time *Demetrian* (I) Bishop of *Antioch* dying, *Paul* of *Samosata* succeeded
 “ him in the episcopate of that city. He
 “ (q) having a low and abject opinion of
 “ *Christ*, contrarie to the doctrine of the
 “ church, as if he had been no more than a
 “ man, a synod was appointed. *Dionysius*
 “ Bishop of *Alexandria*, when invited, ex-
 “ cused his coming thither on account of
 “ his age and bodily infirmity. However he
 “ sent a letter containing his opinion upon the
 “ point in question. The rest of the pastours
 “ of the churches from all parts hastened to
 “ *Antioch*, and were convened there as a-
 “ gainst a destroyer of the flock of *Christ*.
 “ The (r) most eminent of which were
 “ *Firmilian*, Bishop of the church of *Ce-*

(p) *Euf. H. E. l. vii. cap. 27.*

(I) *Demetrian* had succeeded *Fabius* in 252. and was suc-
 ceeded by *Paul* in 260. *Vid. Pagi 261. n. vi. Basnag. 264.*
n. iii.

(q) τὰ τε δὲ ταπεινὰ καὶ χαμαιπετῇ περὶ τοῦ χριστοῦ παρὰ τὴν ἐκκλη-
 σιαστικὴν διδασκαλίαν φρονήσαντος, ὡς κοινῇ τὴν φύσιν ἀνθρώπου γινώ-
 σκον. *ib. p. 277. C.*

(r) *ib. cap. 28.*

“ *sarc*

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“ *sarea* in *Cappadocia*; *Gregorie* and *Atheno-*
 “ *dore*, brothers, pastours of the churches
 “ in *Pontus*. And beside these, *Helenus*,
 “ Bishop of the church in *Tarsus*; and *Ni-*
 “ *comas*, of *Iconium*; *Hymenaeus*, Bishop of
 “ the church at *Jerusalem*; *Theotecnus*,
 “ Bishop of *Cesarea* in the same countrey;
 “ *Maximus*, who with great reputation pre-
 “ sided over the brethren at *Bostra*; with
 “ many others, beside Presbyters and Deacons.
 “ These had divers meetings, and in every
 “ assemblie there were many questions and
 “ disputes; *Paul* of *Samosata* on the one
 “ hand endeavouring to conceal his hetero-
 “ dox notion, they on the other hand striving
 “ to detect and expose his heresie and blas-
 “ phemie against *Christ*. In the mean time
 “ *Dionysius* dyes, in the twelfth year of the
 “ reign of *Gallien*, having been Bishop of
 “ *Alexandria* seventeen years. His successor
 “ was *Maximus*. *Gallien* having reigned fif-
 “ teen years was succeeded by *Claudius*. He
 “ having been Emperour two years was
 “ succeeded by *Aurelian*. In (s) his time the
 “ last synod was convened, consisting of a

(i) Cap. 29.

3

“ very

A. D. ^{247.} “ very great number of Bishops.” In this synod, as *Eusebe* proceeds to relate, *Paul* was evidently convicted of the heresie layd to his charge, and was excommunicated from the whole catholic church under heaven. The chief author of the conviction and condemnation of *Paul* was *Malchion*, Presbyter in the church at *Antioch*. “ The (t) “ pastours of the churches then assembled “ together with one consent writ an epistle “ to *Dionysius* Bishop of *Rome*, and *Maximus* Bishop of *Alexandria*, which was also sent to the churches all over the provinces.” In this epistle writ in the name of *Helenus* and (u) the other Bishops, and of the Presbyters and Deacons and the churches of God, an (w) account is given of their own labour and pains, of the perverse and obstinate heresie of *Paul*, their convictions of *Paul* and conferences with him, and of his life and morals. Here the fathers of this

(t) *Cap.* 30.

(u) . . . καὶ οἱ λοιποὶ πάντες οἱ σὺν ἡμῖν παροικῶντες τὰς ἐγγύς πόλεις ἔθνη ἐπίσκοποι καὶ πρεσβύτεροι καὶ διακονοὶ, καὶ αἱ ἐκκλησίαι τῆς Θεοῦ, ἀγαπητοῖς ἀδελφοῖς ἐν κυρίῳ χαιρεῖν. p. 279. C.

(w) τὴν αὐτῶν σπερδὴν τοῖς πᾶσι φανεράν καθιστάντες, καὶ τὴν Πάυλῃ τὴν διάστροφον ἐτεροδοξίαν, ἐλέγχουσ τε καὶ ἐρωτήσεις ὡς πρὸς αὐτὸν ἀνακινήκασιν, καὶ ἔτι τὸν πάντα βίον τε καὶ τρόπον τῆς αἰδέας διηγέμενοι. *ibid.* p. 279. B.

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Council say, " they had sent to many Bi-
 " shops of the remotest provinces to come to
 " their assistance upon this occasion; parti-
 " cularly to *Dionysius* of *Alexandria*, and
 " *Firmilian* of *Cappadocia*, men of blessed
 " memorie: That the former had sent a
 " letter to *Antioch*, but did not so much as
 " vouchsafe a salutation to the author of that
 " heresie. Nor did he write to him by
 " name, but to the whole church, [*of Anti-*
 " *och*,] of which letter we here subjoyn a
 " copie." *Firmilian*, they say, had been
 " twice at *Antioch*, and condemned, as they are
 " well assured, *Paul's* novel doctrine. " But
 " (x) believing and hoping, the matter might
 " be determined without bringing any re-
 " proach upon the *Christian* Religion, he de-
 " ferred the sentence; being deceived, as
 " they say, by him who had denyed his God
 " and Lord. And he was willing to come
 " once more to *Antioch*, but when he was
 " got as far as *Tarsus*, he there dyed." The
 " (y) Council then proceeds, blackening *Paul's*

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(x) ἐπαγγελαμένον δὲ μετὰθέσσειν, πισύσας καὶ ἐλπίσας αὐτοῦ
 τὸν περὶ τὸν λόγον λειδορίας τὸ πρᾶγμα εἰς δέου καλῶς θέσσειν αὐτοῦ
 βαλεῖτο. κ. λ. *ib.* p. 280. A.

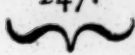
(y) *ib.* p. 280. B. C. D. 281, 282. A. B.

character,

Council

A. D.

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character, charging him with pride, avarice,
 exaction, an exorbitant love of praise and
 applause from all sorts of people. They
 say, “ that (z) he accepted secular dignities,
 “ and chose rather to be considered as a
 “ Judge [or Officer of the revenue] than a
 “ Bishop. He has been used to walk through
 “ the high streets, receiving letters, and
 “ dictating answers, as he went along, at-
 “ tended by great numbers of people as his
 “ guards, some going before, others follow-
 “ ing him. It is not necessarie, *they say*, to
 “ insist on his vain-glorious behaviour in the
 “ ecclesiastical assemblies, where he affects
 “ all imaginable pomp, proper to amaze
 “ and astonish weak and ignorant people.
 “ For he has erected to himself a tribunal
 “ and lofty throne, not like a disciple of
 “ *Christ*, but after the manner of civil ma-
 “ gistrates, with a closet, as he also calls it.
 “ It has been usual for him also to clap his
 “ hand upon his thigh, and stamp with his
 “ feet. And †† if there are any who do

“ not

(z) κοσμικὰ ἀξιώματα ὑποδυόμενος, καὶ δακτυλίσκος μᾶλλον
 ἐπίσκοπος θέλων καλεῖσθαι. p. 280. C.

†† An excessive fondness for praise and commendation is
 far from being justifiable in any man. But, if *Paul's* whole

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“ not applaud him, nor, as it is customarie
“ in the theatre, shake their handkerchiefs,
“ nor

A. J

24

fault consisted only in receiving and encouraging applauses and acclamations, when he spoke in public, the fathers of the Council may be reckoned to have aggravated to a great degree. For it is certain, that these things were common in church-assemblies in the fourth, and fifth, and following centuries. The passages of authors relating to this matter are too numerous to be inserted, or referred to in this place. It has been observed by some learned moderns, that *Chrysostom*, a man of a severe temper, reproved and checked those acclamations, but that *Augustin* received them very willingly. Ac videtur admirandae sanctitatis vir B. Augustinus eum morem tullisse non invitus, atque adeo non improbasse: quod ex libro iv. de Doctrina Christiana, cap. xxvi. aliisque locis licet intelligere. Non ita Joannes Chrysostymus: qui vir divinus, ut erat austeriore ingenio, morem tot seculorum improbavit damnavitque. *If. Casaub. Not. in Vulcat. Gallicani Avid. Cast. cap. 13. p. 467. Conf. Ferrar. lib. v. cap. 2.* There is scarce any kind of acclamation or applause here mentioned by this Council, but was in use in *Chrysostom's* time. The people applauded his sermons by shaking their loose garments, moving their plumes, waving their handkerchiefs. *Vid. Ferrar. l. v. c. ix.* *Jerome* reminds *Vigilantius*, that when he preached upon the resurrection, *Vigilantius* himself had applauded him with hands and feet, leaping up and down, and crying out, Orthodox. Recordare quaeso illius diei, quando me de resurrectione et veritate corporis praedicante, ex latere subfaltabas, et plaudebas manu et appodebas pedem, et orthodoxum conclamabas. *Ad Vigilant. Ep. 36. al. 75. p. 277.* In another place *Jerome* speaks of his being present at a sermon, where the people applauded a certain interpretation of a text by stamping with the feet: Scio me audisse quemdam de hoc loco in ecclesia disputantem, . . . certe tunc in populo dicta placuerunt, et quodam plausu ac tripudio sunt excepta. *In Ep. ad Eph. cap. v. 14.* It appears from *Augustin*, that the acclamations of the people were very customarie in *Africa*: Unde autem crebro et multum acclamatur ita dicentibus, &c. *Aug. de Doctr. Chr. l. 4. c. 26.* How can it then be thought strange by any, that this practise should prevail in the East,

S f

where

A. D.

247.

“ nor make loud acclamations, nor leap up
 “ and down, as some of his creatures do,
 “ but (a) hear with a composed attention
 “ and reverence, as becometh the house of
 “ God, he reproveth and abuseth them.
 Afterwards they insinuate, that from views
 of interest he neglected to keep up a strict
 discipline among his clergie: “ What (b)
 “ shall we say of his * * subintroduced wo-
 “ men.

where it had it's original? Concerning the Acclamations of
 the ancients may be seen, beside others, *Fr. Ferrarius de Ven-
 rum Acclam. et Plausu*; *Suicer. Thes. V. Κρότος*; *J. Bingham Antiquities of the Christian Church, B. 14. Ch. iv. Sec.*
27. Casaub. ut supra; *Neocori Bibl. Librorum Novorum. p.*
18. Ec. A. D. 1697.

(b) τοῖς δὲ ἢ ὡς ἐν οἰκῇ Θεοῦ σεμνοπρεπῶς, καὶ εὐτάκτως ἀκούοντες
 ἐπιτιμῶν καὶ ἐνυβρίζων. p. 281. A.

(b) τὰς συνεισάκτας αὐτῆς γυναῖκας, ὡς ἀντιοχείης ὀνομαζέσθαι, καὶ
 λ. ib. C.

* * According to this account *Paul's* conduct was not ex-
 emplarie, scarce reputable; but yet, I am apt to think it was
 not criminal. The women here spoken of were not wives, nor
 concubines, but persons maintained as objects of charity, or
 else for the sake of domestic affairs. The thing was disliked
 by many, but nevertheless was practised by some virtuous ec-
 clesiastics. *Vid. Epiphan. Haer. 63. n. 2. Cyprian. ad Pom-
 pon. Ep. 62. al. 4.* It seems, that *Paul* was not the first per-
 son who began this practise at *Antioch*. This may be argued
 from the name, by which the *Antiochians* called such women,
 which appears to have been then common and well known.
 And as much might be argued from some other considerations.
 That *Paul* was innocent, or free from crime, is probable, in
 that the fathers of the Council do not charge him directly with
 unchastity or immodestie: which they would not have failed
 to do, if there had been any ground for it: as we may be as-
 sured from the temper of the composer, or composers of this
 synodical epistle. And I think, that *Paul's* open way of ad-
 dressing

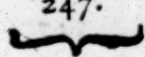
" men, as the *Antiochians* call them, and of
 " those belonging to his presbyters and dea-
 " cons? with regard to whom he conceals
 " and tolerates this, and many other crimes,
 " which he knows very well, and of which
 " he has convicted them; that he may keep
 " them in dependence, and that standing in
 " fear of him on their own account, they
 " may not dare to bring accusations against
 " him for his unrighteous actions. More-
 " over he has enriched them. For which
 " reason he is beloved and admired by men
 " of covetous and worldly dispositions. But
 " why do we write these things? We are
 " persuaded, brethren, that a Bishop and all
 " the clergie are bound to give the people an
 " example of all good works. And we are
 " not ignorant, that by introducing women
 " some have fallen into sin, and others have
 " been suspected. Although (c) therefore
 " it should be granted, that he has done no-

ing, without any reserve, must be of great use to prevent
 suspicion, or to remove it, if it should arise in the mind of any
 one. The third canon of the Council of *Nice* in 325. is to
 this purpose: " That no Bishop, or Presbyter, or Deacon, or
 " any other of the clergie, should have an introduced wo-
 " man, unless she be a mother, or sister, or aunt, or how-
 " ever a person lyable to no suspicion."

(c) ὡς ἐν τῇ δόξῃ τῆς τοῦ παντὸς ἀσφαλτοῦς ποιῶν. p. 281. D.

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“ thing contrarie to modestie, yet the very
 “ suspicion that arises from such a practise
 “ ought to be guarded against, for fear of
 “ giving offense, or a bad example to any.
 “ For, how can he reprove another, or ad-
 “ monish another, not to (d) converse fre-
 “ quently with a woman, and to *take heed*
 “ *lest he slip*, as (e) it is written? who, though
 “ he has sent away one, still has two in his
 “ house that are handsome and in the flow-
 “ er of their age: whom he likewise carries
 “ about with him, where-ever he goes; at the
 “ same time living well, and indulging him-
 “ self in a plentiful diet.” At (a) the close of
 the Epistle they say: “ Having therefore ex-
 “ communicated this contumacious enemie of
 “ God, we have been obliged to ordain ano-
 “ ther Bishop in his stead in the catholic
 “ church; and, as we are perswaded, not
 “ without the providence of God. The
 “ person we have ordained is son of Deme-

(d) . . . μὴ συγκαταβαίνειν ἐπιπλέον εἰς ταυτὸν γυναῖκα, με-
 ὀλισθῆναι φυλαττόμενον, ὡς γέγραπται. p. 282. A.

(e) *Valesius* thinks, the Council intends somewhat in the
 xxvth Chapter of the book of *Ecclesiasticus*. But it does not
 clearly appear to me, what text is here referred to. Intelligit
 locum qui habetur in cap. 25. *Ecclesiastici*. *Vales.* in *Euseb.*
 p. 157. n.

(a) p. 282. B. C.

“ *trian*,

“ *trian*, of blessed memorie, who formerly
 “ presided so well in this See, by name *Dom-*
 “ *nus*, a man endowed with all the accom-
 “ plishments requisite in a Bishop. To him
 “ therefore you are to write. *Paul* having
 “ fallen from the faith and the episcopate,
 “ as *Eusebe* adds, *Domnus* took upon him the
 “ care of the church of *Antioch*. But when
 “ (b) *Paul* refused to leave the house of the
 “ church, a petition having been presented
 “ to the Emperour *Aurelian*, he rightly de-
 “ termined the matter, giving orders, that
 “ the house should be delivered to them, to
 “ whom the Bishops of the *Christian* Reli-
 “ gion in *Italie* and at *Rome* should write.
 “ Thus the fore-mentioned person with the
 “ greatest disgrace was thrust out of the
 “ church by the secular power.’

So writes *Eusebe*. There were therefore
 (c) at lest two Councils at *Antioch* upon this
 occasion ;

(b) Ἀλλὰ καὶ μηδαμῶς ἐκστῆναι τῷ Παύλῳ τῇ τῆς ἐκκλησίας οἴκῳ
 ἑλόντος, βασιλεὺς ἐντυχεῖς Ἀυρηλιανὸς, αἰσιώτατα περὶ τῆς πρακτικῆς
 διόληφει· τῆτοις νύμμαι προσάτταν τὸν οἶκον, οἷς ἀν’ οἱ κατὰ τὴν Ἰα-
 λίαν καὶ τὴν Ρωμαίων πόλιν ἐπίσκοποι τῷ δόγματος ἐπιστῆλλον. “Οὕτω
 δὴτα ὁ προδηλωθεὶς ἀνὴρ μετὰ τῆς ἐχάτης αἰσχύνης, ὑπὸ τῆς κοσμι-
 κῆς ἀρχῆς ἐξελεύσεται τῆς ἐκκλησίας. *ib. p. 282. D.*

(c) Ainsi il faut admettre trois Conciles au moins sur cette
 affaire, celui qui la commença à la fin de l’an 264. Un se-
 cond, dont on ignore le tems ; et le dernier, qui la termina à
 la

A. D. ^{247.} occasion; one, at which *Firmilian* was present; when *Dionysius* likewise was living, and sent a letter, supposed to have been convened in 264. another, and the last, when *Paul* was excommunicated, computed to have been held (*d*) in the later end of 269. and beginning of 270. *Eusebe* indeed seems to say, that the last Council was held in the time of *Aurelian*, who did not (*e*) begin his reign before November 270. whereas (*f*) this Council most probably was begun and ended in the time of *Claudius*. For the synodical epistle is sent to *Dionysius* of *Rome*, who dyed in *December* 269. and must therefore have been drawn up, before the news of his death

la fin de 269. ou fort peu après. *Tillem. Paul de Samosate Art. iv. Mem. Ec. T. iv. P. ii. p. 624. Conf. Basn. A. 264. n. vi.*

(*d*) Secunda Synodus Antiochena adversus Paulum Samosatenum celebrata est autumnio anni ducentesimi sexagesimi noni, sequentique continuata; quod colligitur ex epistola Synodica, quam episcopi ad Dionysium Romanum Pontificem scripserunt. Dionysius autem, ut mox videbimus, die vicesima octava Decembris illius anni ad Deum migravit. Quare haec Synodus ad eum annum retrahenda. *Pagi Crit. in Bar. A. 271. ii. Conf. Tillemont. Paul de Sam. p. 625, 626.*

(*e*) *Vid. Pagi 270. n. iii.*

(*f*) Haftenus creditum fuit, Synodum hanc, Aureliano imperante, habitam fuisse; nisi quod Valesius in notis Eusebianis eam partim sub Claudio, partim sub Aureliano celebratam autumavit. Sed principatus Aureliani initio tempori suo reddito constat, illam Claudio imperante inchoatam et finitam. &c. *Pagi 271. n. iii. vid. Till. ib. 625, 626.*

arrived

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arrived at *Antioch*. But *Paul*, though ex-communicated by the Council in 269. or 270. could not be removed till 272. or 273. after (g) *Aurelian* became master of that countrey, upon the conquest of *Zenobia*. For *Paul*, as (b) is sayd, was favoured by *Zenobia*, and would not yield *the house of the church*; meaning either the Bishop's dwelling-house, or the house in which the *Christians* held their assemblies; till compelled by the Authority of *Aurelian*. And (i) perhaps *Eusebe* ought to be understood to mean as much: That when the Council had been held under *Claudius*, it's result had not it's full effect, till the reign of *Aurelian*, when *Paul* was actually thrust out of the church.

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It may be best for us in the next place to take *Theodoret's* account of this matter, but briefly. He says: “ *Paul* (k) of *Samosata* “ was Bishop of the church of *Antioch*. “ At that time *Zenobia* reigned. . . . He went

(g) Sed Paulus anno tantum 273. quo Zenobia ab Aureliano capta, ab ecclesia penitus exturbatus; non vero eodem anno, ut videtur existimasse Baronius. Pagi ib. n. iv.

(b) Ἰσθμία ἐν Ζηνοβίᾳ, καὶ Παύλος προέστη τῇ Σαμοσατίῳ. Alban. Hist. Arian. n. 71. p. 386. D. Bened.

(i) Vid. Pagi 271. n. iii, iv. Conf. Tillem. ibid. Note iv. sur Paul de Sam. p. 897.

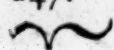
(k) Theodorit. H. Fab. L. 2. cap. viii.

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“ into

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“ into the heresie of *Artemon* (1) in com-
 “ plaisance (K) to her who followed *Jewish*
 “ notions.” Then having mentioned the
 names of the principal Bishops present at
 the first Council he adds: “ And at first they
 “ endeavoured by entreaties to induce *Paul*
 “ to renounce his false doctrine. But when
 “ he openly denied that he held any such o-
 “ pinion, and affirmed that he adhered to
 “ the apostolical doctrines; praising God
 “ for the common agreement, they return-
 “ ed to their several flocks. But when some
 “ time had passed, fame again published
 “ every where *Paul's* perversion. Never-
 “ theless even then those excellent men did
 “ not immediately proceed to his excision.
 “ But first of all endeavoured to remedy the
 “ evil by letters. But when they saw the
 “ case to be desperate, they readily came
 “ again to *Antioch*: Applying however still
 “ healing medicines, exhorting and admo-
 “ nishing the man, and reminding him of
 “ former promises and agreements. At

(1) εἰς ἀρτέμωνος αἵρεσιν, ταύτη νομιζὼν θεραπεύειν ἐκείνην τὰ
 ἰουδαίων φρονῶσαν. *ib. init.*

(K) *St. Chrysostom* speaks to the like purpose. ἔγω καὶ τῆς
 γυναικὶ τινὶ χαρίζομενον, τὴν σατηρίαν φασὶν ἀποδόσθαι ἑαυτῇ.
Chrys. in Job. Hom. vii. p. 57. A.

“ length,

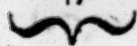
length, he denying, and the accusers being
 positive, and engaging to make good their
 charge, they convened in Council. Here
Malachion, formerly a Sophist, now ho-
 noured to be a Presbyter, disputing with
Paul, he (*m*) was convicted of saying, that
Christ was a man eminently favoured with
the divine grace. Then they unanimously
 pronounced sentence, striking him out
 of the sacred registers. But when he re-
 fused to yield, and retained the govern-
 ment of the church; informing *Aurelian*,
 who then reigned, of *Paul's* obstinacie,
 they petitioned him to expel him the
 church. And even an idolater judged it
 fit; that a man who refused to submit to
 the determination of those who were of
 the same religion should be separated from
 their communion."

Thus ended that affair, in which *Firmilian*
 was shy of pronouncing any sentence;
 fearing some bad consequences of it, and that
 thereby a reproach might be brought upon
 the *Christian* church. And, in all proba-
 bility, it must have made a great noise in the

(*m*) Ἰφωραίθη, τὸν Χριστὸν ἄνθρωπον λέγων θείας χάριτος διαφερόν-
 τως ἡγωνιζόμενον. *ib.* p. 223. B.

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world at that time. But the Presbyter *Malchion* having been disobliged, as it seems, could not be satisfied, till his Bishop was removed. I don't justify *Paul* in withstanding the decree of the Council. So far as I am able to judge, he ought to have yielded for peace sake, and should have submitted to the determination of the majority: especially if the majority of his own people, the church of *Antioch*, concurred with the Synod; which however, I think, is not certain. Nor do I absolutely blame †† the Bishops of that time, who applied to a *Heathen* Emperour to expel one of their brethren out of the church; provided they freely allowed *Paul* and his followers to worship God according to the best of their knowledge in separate assemblies, as perhaps they did. Much less would I take upon me to judge of the reasons, or policie of His Imperial Majesty's determination. But for the vast *disgrace* of being thrust out of the church by the secular power; I should think, the justnesse of that

†† *Bishops of that time, &c.*] It does not certainly appear, who those Bishops were. They could not be the Bishops assembled in Council, by whom *Paul* was deposed. For their synodical Epistle was drawn up in 269. or the beginning of 270. soon after which, the Council broke up. But this application to *Aurelian* could not be made till 272. or 273.

remark

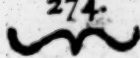
remark of our ecclesiastical historian may be disputed. If *Aurelian* condemned *Paul*, *Zenobia* favoured him. And her protection may be reckoned no small honour, if she was so excellent a Princess, as fame proclaims her. A learned writer, who styles himself *Phileleutherus Dubliniensis*, has lately given *Zenobia* this short character; That (n) *she was the greatest woman of her own, or perhaps of any other age*. To the many other things that have been said in her commendation it may be added, that she was no persecutor. *Du Pin* (o) says: *Of all the Councils held in the first three ages, the most famous are the two Councils of Antioch assembled against Paul of Samosata Bishop of that city*. They must have been both held under *Odenatus* or *Zenobia*, the last undoubtedly in her time. And the numerous Bishops, and other clergie, and all other *Christian People* belonging to that Council, had come to *Antioch* and returned without hindrance or molestation. They likewise issued out their Synodical Epistle, and sent it abroad all over the provinces, without controule or oppo-

(n) See *Reflections upon Polygamy*. By *Phileleuth*. Dublin. London: 1737. p. 166.

(o) *Nouv. Bib. T. i. p. 213*.

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fiction. For we have received no complaints of any obstruction whatever: no, though a sentence too had been pronounced against that Princeſſe's favourite divine. It is true, we don't know, that ſhe ratified that ſentence. Nor did ſhe compel *Paul* to leave the houſe of the church. What were her reaſons, I can't ſay. Perhaps being in the main of the ſame opinion with *Paul*, and being likewise a woman of ſolid virtue, ſhe could not in conſcience joyn with his adverſaries. Poſſibly ſhe was not ſatisfied, that the fathers of the Council had any proper authority out of their own dioceses: or there might be danger of diſobliging a large part of her ſubjects, and ſhe might be apprehenſive of creating diviſions among her own people. Nay, ſhe might not be fully convinced of her right to interpoſe in ſuch eccleſiaſtical affairs. That theſe were the reaſons of her conduct, I don't affirm. But I make no queſtion, that Her Majeſty was governed by reaſons and conſiderations of no ſmall importance.

After all, human judgements, unleſs impartial, and well informed of the point in debate, are of little value. And, if *Paul* had

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had been respected by *Zenobia*, he could look for no favour from *Aurelian*; let his merit be ever so distinguished, and his cause ever so just. There are, I suppose, few *Christians*, but regret *Aurelian*'s putting to death that incomparable critic *Longinus*; though it ought to be remembered, that (p) he dyed so nobly, as to comfort those who lamented his calamity. Nor does *Eusebe* vindicate all *Aurelian*'s resolutions: but presently afterwards, when that Emperour's favourable dispositions toward the *Christians* were altered, and he was preparing his edicts to be published against them; *Eusebe* plainly says, that (q) divine vengeance layd hold of him.

Eusebe informs us, that upon this occasion were assembled (r) very many *Bishops*. St. *Athanasius* (s) says, they were seventy in number; St. *Hilarie* (t) eighty. Some later writers may mention a larger number. But it may be supposed, that (u) *Athanasius*, from

(p) . . . ἢ ἔτω γενναίως ἤνεγκεν ὁ Δογγῆς, ὥς τε καὶ σχιτλιαζόντας ἐπὶ τῷ πάθει παραμυθεῖσθαι, *Zosim. l. i. p. 659. v. 21, 22.*

(q) *L. vii. cap. 30. p. 283. A.*

(r) πλείων ὅσων ἐπισκόπων. *ib. c. 29.*

(s) *Athanas. de Syn. p. 757. E. F.*

(t) *Hilar. de. Syn. p. 1200. B. ed Bened.*

(u) *Vid. Benedictin. Not. in loc. Athanasii.*

whom

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whom *Hilarie* differs very little, is as much to be depended on, as any one. Perhaps they were between seventy and eighty.

One thing principally to be observed, as concerning the person whose historie we are writing, is *Dionysius's* letter, containing his opinion upon the question, and sent by him at the time of the first Council. It is mentioned, as we have seen, by *Eusebe*, and by the fathers assembled in the last Council. And it was subjoyned by them to their Synodical Epistle. It is also taken notice of by *St. Jerome*, who (*w*) says, it was writ by *Dionysius* a few days before his death. He likewise calls it *an excellent epistle*. Whether it be still extant, will be considered hereafter.

Scriptures.

In the fragments of the Synodical Epistle itself preserved in *Eusebe*, and undoubtedly genuine, out of which I have already made large extracts, the fathers of the last Council say, that (*x*) *Paul had departed from the canon*, or (*y*) rule (*L*) of faith. They presently

(*w*) Sed et adversus Paulum Samosatenum, ante paucos dies quam moreretur, insignis ejus fertur epistola. *De V. l. cap. 69. fin.*

(*x*) ἀποστάς τῷ κανόνι. . . . *H. E. l. 7. c. 30. p. 280. E.*

(*y*) *Vid. Valef. Annot. p. 156.*

(*L*) Compare *Ch. xii. Dionysius of Corinth; Vol. i. p. 300.*

afterwards charge him with (z) esteeming gain to be godlinesse; referring to 1 Tim. vi.

5. But I need not stay to insist upon such references, or allusions to scripture.

Beside those fragments in *Eusebe* just mentioned, we have an (a) Epistle writ to *Paul* of *Samosata* in the name of *Hymenaeus*, *Theophilus*, *Theotecnus*, *Maximus*, *Proclus*, and *Bolanus*. *Baronius* has inserted this Epistle entire into his (b) *Annals*. And (c) *Tillemont* says, he does not know, that the genuineness of it is contested by any one: but whereas *Baronius* ascribes it to the first Synod, he thinks it more probable, with (d) *Valesius*, that it was writ by the last Council, at the beginning of their assembling, before *Malchion* had fully convicted *Paul*. Of this opinion too is (e) *Pagi*. But (f) *Basnage* thinks, that if it be genuine, it was writ some time between the first and last Council. However he denies it to be genuine, and

(z) p. 280. C.

(a) *Vid. Concil. ap. Labb. T. i. p. 844. &c.*

(b) A. 266. n. iv. &c.

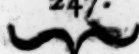
(c) *As before, Art. iv. p. 627.*

(d) *Ann. in Euf. p. 157. C. D.*

(e) A. 265. n. iii.

(f) A. 264. n. vi.

alleges

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alleges divers (g) arguments, which I refer to the reader's consideration. *Du Pin* (b) likewise declares it to be his opinion, that this letter is supposititious.

Of the O.
and N. T.

I only observe therefore briefly, that in this Epistle are cited many texts of scripture, both of the Old and New Testament, particularly (i) *Luke i. 2.* And (k) *the doctrine of the Apostles, the Law and the Prophets, the Old and New Testament,* are more than once mentioned, as the rule of judging concerning the controverted question.

Paul's opi-
nions.

Here some notice must be taken of *Paul's* opinions, according as we are informed of them in the accounts given by ancient writers : though perhaps we now have nothing remaining of *Paul* himself, or any of his followers.

(g) *ib. n. vii.*

(b) *Bibl. T. i. p. 214. Amst.*

(i) Καὶ ἔχομεν παραδοθεῖσαι, καὶ τηρουμένην ἐν τῇ καθολικῇ καὶ αἰγία ἐκκλησίᾳ μέχρι τῆς σήμερον ἡμέρας ἐκ διαδοχῆς ὑπὸ τῶν μακαρίων ἀποστόλων, οἱ καὶ αὐτόπται καὶ ὑπερέται γεγονόσι τῷ λόγῳ, καταγγελλομένην ἐκ νόμων καὶ προφητῶν, καὶ τῆς καινῆς διαθήκης, τὰν ταῖς ἐκθεῖσθαι. *Ep. mis. ad Paul. Sam. ap. Labb. Conc. T. i. p. 848. E.*

(k) ἐν τε παλαιᾷ καὶ νεῇ διαθήκῃ ἐγνωκότις ὁμολογῶμεν καὶ κηρύσσομεν. *ib. p. 845. A. Vid. etiam supra Not. (i.)*

Eusebe, as we have already seen, assures us, that (l) *Paul* had low and abject thoughts of *Christ*, as if he was no more than a man.

In another place of his Ecclesiastical Historie he says, that (m) *Paul* of *Samosata* had endeavoured to revive the heresie of *Artemon*. In the like manner again in (n) his Chronicle, as we now have it in *Latin* from *St. Jerome*: where 'tis also sayd, that *Domnus*, ordained in *Paul's* room, was the sixteenth Bishop of the church of *Antioch*.

The fathers of the second Council, by whom *Paul* was deposed, write in their Synodical Epistle, “ that (o) he had layd aside “ the hymns usually sung in honour of our “ Lord *Jesus Christ*, as modern, and the “ compositions of modern men:” “ That “ (p) he refused to acknowledge with them, “ that the Son of God came down from

(l) l. vii. cap. 27.

(m) l. v. cap. 28. in.

(n) *Paulus Samosatenus a cunctorum praedicatione desciscens Artemonis haeresim suscitavit. In cujus locum Antiochenae ecclesiae sextus decimus ordinatur episcopus Domnus. Euseb. Chr. p. 176.*

(o) *ψαλμὸς δὲ τῶν μὴν εἰς τὸν κύριον ἡμῶν ἰησοῦν χριστὸν πάσας, αἱ δὲ νεολέαι καὶ νεολέων συγγράμματα. ap. Euf. H. E. l. 7. c. 30. p. 281. A.*

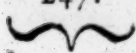
(p) *Τὸν μὲν ᾧ υἱὸν τοῦ θεοῦ ἐβύλετο συνομολογεῖν ἐξ ἑρανεῖ κατε- λελυθῆναι. ib. C.*

T t

“ heaven:”

A. D.

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“ heaven : ” “ That (q) he had abjured the
 “ mysterie of our religion for the accursed
 “ heresie of *Artemas* : ” And at the conclu-
 “ sion they say : “ Let (r) him write to *Arte-*
 “ *mas*, if he pleaseth ; and let the follow-
 “ ers of *Artemas* hold communion with him.”

St. *Athanasius* represents *Paul*’s sentiments
 after this manner : “ That (s) he believed,
 “ *Christ* to be God from a virgin ; God from
 “ *Nazareth*, seen there, and taking there
 “ the begining of his existence and of his
 “ kingdome. And he acknowledgeth in him
 “ the powerfull Word from heaven, and
 “ Wisdom : by predetermination before all
 “ ages, in fact manifested at *Nazareth*. So
 “ that, as he says, there is one God over
 “ all, even the Father. This is his impiety.”
 “ In other places he speaks of (t) *Paul*’s

(q) Τὸν δὲ ἐξορχησάμενον τὸ μυστήριον, καὶ ἀπομπέουσα τῇ μαρ-
 τειρῇ τῇ ἀρεμῇ. *ib.* p. 282. B.

(r) *ib.* C.

(s) ἐπεὶ δὲ καὶ πάντες αἰρετικοὶ τὸ τοιοῦτον λέγειν ἐβόησαν, ὡς παῦλος ὁ
 σαμοσατεύς θεὸν ἐκ τῆς παρθένου ὁμολογεῖ, θεὸν ἐκ ναζαρέτ, ὁφθέντα, καὶ
 ἐντεῦθεν τὴν ὑπάρξεως τὴν ἀρχὴν ἐληκτότα, καὶ ἀρχὴν βασιλείας παρὴν
 φῶτα· λόγον δὲ ἐνεργόν ἐξ οὐρανοῦ, καὶ σοφίαν ἐν αὐτῷ ὁμολογεῖ· τῷ μὲν
 προορισμῷ πρὸ αἰώνων ὄντα, τῇ δὲ ὑπάρξει ἐκ ναζαρέτ ἀναδινχέντα·
 ἵνα εἰς εἴη, φησὶν, ὁ ἐπὶ πάντα θεὸς ὁ πατήρ. *Ath. contr. Apollin.*
l. 2. T. i. p. 942. A. Bened.

(t) ἵνα μὴ ὁ σαμοσατεύς πρέφασις εὖρη, ἄνθρωπον αὐτὸν λέγειν,
 ὡς ἄλλον ὄντα παρὰ τὸν θεὸν λόγον. *Ath. Ep. ad Max. T. i.*
p. 920. A.

“ thinking

“ thinking *Christ* to be a man, and different
 “ from God the Word ; and (u) that he was
 “ as to his nature a mere man, but after his
 “ birth as a man he became God by his ad-
 “ vancement in virtue.” In a piece ascribed
 to *Athanasius*, but (w) now generally supposed
 to be the work of a later writer, the fol-
 lowers of *Paul* are spoken of as believing,
 that (ww) *God dwelled in Christ, or the man*
Jesus, in an especial manner.

St. *Epiphanius* says, that (x) *Paul* revived
 the heresie of *Artemon*; that (y) he taught,
 God the Father, the Son, and the Spirit, to
 be one God ; that (z) the Word and Spirit
 of God are always in God, as reason in the
 heart of man ; and that the Son of God
 has no distinct subsistence, but subsists in God

(u) ὅποιοι εἰσιν εἰ ἀπὸ παύλας τῆ σαμοσαλῆως, ὕψερρον αὐτὸν μετὰ
 τῆ ἐνανθρώπησιν ἐκ περικοπῆς τεθεοποιῆσθαι λέγοντες, τῷ τῆν φύσιν
 ἡλὸν ἀνθρώπου γεγενῆσθαι. *De Syn. T. i. p. 739. E. Conf. Socrat.*
H. E. l. 2. c. 19. p. 98. D.

(w) *Vid. Admon. in Ep. de Incarnat. Dei Verbi. T. 2. p. 33.*

(ww) εἰ γὰρ καὶ θεὸν ἐνοικεῖν ἐν τῷ ἀνθρώπῳ λεγοῖεν, μὴ παραδεχά-
 μεθα. *De Incarn. ap. Ath. Op. T. 2. p. 35. A.*

(x) καὶ ἀνεκάνισσε τὴν αἵρεσιν τοῦ ἀρτέμωνος. *adv. Haer. LXV.*
p. 608. A.

(y) φάσκει δὲ ἕτερον, θεὸν πατέρα, καὶ υἱόν, καὶ ἅγιον πνεῦμα εἶναι
 εἷν. *ibid.*

(z) ἐν θεῷ δὲ αἰεὶ ὄντα τὸν αὐτὸν λόγον, καὶ τὸ πνεῦμα αὐτοῦ,
 ὥστε ἐν ἀνθρώπῳ καρδία ὁ ἴδιος λόγος. μὴ εἶναι δὲ τὸν υἱὸν τῷ
 εἶναι ἐμπόσῳ, ἀλλὰ ἐν τῷ θεῷ. *ibid.*

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himself; that (a) the Word came and dwelled in the man *Jefus*; that (b) in the main he agreed with *Sabellius*, and *Novatus*, and *Noetus*, and others, though in part he differed from them; and that (c) upon the doctrine of the Deity his followers sayd no more than the *Jews*.

Philaster says, beside other things, “ that (d) *Paul* taught, that *Christ* was a just man, not the true God; thus judaizing, and likewise teaching circumcision. He also converted *Zenobia* a certain Queen of that time in the East to *Judaism*.”

But it is supposed, that (e) *Philaster* is mistaken in saying, that *Paul* taught circumcision; neither *Eusebe*, nor the fathers of the second Council at *Antioch* charging him with such a doctrine. It is not improbable, that this is a mere innocent mis-

(a) ἐλθόντα δὲ τὸν λόγον, καὶ ἐνοικίσαντα ἐν ἰησοῦ ἀνθρώπῳ ὄντι.
ib. B.

(b) ib. A. B.

(c) ἐδὲ πλεον τῶν ἰουδαίων, ὡς ἔφην, δοξάζοντες. p. 609. B.

(d) Hic Christum hominem justum, non Deum verum praedicabat, judaizans potius; qui et circumcisionem docebat. Unde et Zenobiam quandam Reginam in oriente tunc temporis ipse docuit judaizare. *Philast. Haer.* 17.

(e) Vid. *Basn. An.* 264. n. v. *Tillemont*, ut supra *Art.* ii. p. 619.

take of *Philaster*. For as *Arianism* is (f) sometimes compared to *Heathenism*, so it was likewise common with some *Christians* to call Unitarians *Jews*, or *judaizers*. We (M) formerly saw, how *St. Basil* writes, that *Sabellianism* is *Judaism* brought into the church under the name of *Christianity*. In another place he says, We (g) abhor *Sabellianism*, as we do *Judaism*. So *Epiphanius*, who (r) had more learning than *Philaster*, sayd just now that upon the doctrine of the Deity, the followers of *Paul* sayd no more than the *Jews*; and again he says, “ that (s) the *Paulians*, “ introducing *Judaism*, and teaching nothing “ more than them, are *Jews*, and ought to “ be so called:” though, as he adds, “ to

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(f) ἐκείνοι δὲ κλισμα λίσοντες τὸν ἐκ τοῦ πατρὸς υἱὸν τοῦ θεοῦ καὶ λόγον, ὅθεν διαφέρουσιν ἰουδαίων, κ. λ. ap. *Athanas. de Vit. Anton.* p. 848. *Ed. Bened.* Fit igitur Ario, . . . ad familiaritatem Constantii imperatoris promptus aditus et facilis via. Suadetur Constantio, ut quosdam in Deo gradus credat: et qui per januam ab errore idololatriæ fuerat egressus, rursus in sinum ejus, dum in Deo deos quaerit, tamquam per pseudothyrum inducitur. *P. Oros. Histor. lib. 7. cap. 29. p. 542. ed. Havercamp.*

(M) See p. 518.

(g) ὅτι ἐπίσης τῷ ἰουδαϊσμῷ καὶ τῇ τοιαύτῃ αἵρεσιν φρίττομεν. *Ep. 80. al. 189. p. 277. D.*

(r) Cum Epiphanius longe Philastrio doctiorem invenimus. *August. Ep. 222. T. 2. p. 878. Bened.*

(s) ὅτοι δὲ τὸν ἰουδαϊσμὸν παραφθείροντες, ὅθεν περισσότεροι τῶν ἰουδαίων κληθήμενοι, δεύτεροι ἰουδαῖοι κληθήσονται. κ. λ. *Haer 65. p. 608. D.*

T t 3

“ (t) speak

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“ (t) speak the truth, they don’t practise cir-
 “ cumcision, nor keep the Sabbath, nor fol-
 “ low any other Jewish customs.” And
 St. Chrysostom, at the same time that (u)
 he says the followers of Paul resembled the
 Jews, allows, they differed from them in
 the point of circumcision.

We have farther to observe from St. Chry-
 sostom, that he supposeth the followers of
 Paul to deny, that (w) the only begotten pre-
 existed before all ages.

St. Augustin writes: “ The (x) Paulians,
 “ so called from Paul of Samosata, deny
 “ Christ’s eternity, and affirm, that he then
 “ began to be, when he was born of Marie.
 “ Nor do they think him any thing more

(t) τ’ ἀληθῆ δὲ, ὅτι ἔτε περιτομὴν ἔχουσιν, ἔτε σάββατον, κ. λ.
 ibid.

(u) Ἀλλὰ πρὸς μὲν ἰουδαίους ἀρετὴ καὶ ταῦτα· ἐπειδὴν δὲ οἱ
 Χορὶς περιτομῆς τὰ ἐκείνων μιμνέμενοι καὶ ζηλοῦντες οἱ παῦλα τῇ
 σαμοσαταίᾳ. κ. λ. Chrys. in Ps. viii. p. 120. C. T. Tom. 3.

(w) Ἐνταῦθα καὶ πρὸς τὴν παῦλα τῇ σαμοσαταίᾳ ἐπεσε μὴ
 ἰκανῶς, οἱ τὴν προαιώνιον ὑπάρξεως ἀναμῆσι τῇ μονογενεῇ. Εἰ γὰρ πρὶν
 τῇ γενέσει τῆς μαρίας ἔκ ἦν, ὅθεν ὑπῆρχε πρὶν ἢ φανῆναι ἐν σαρκί,
 πῶς ἐνομοθέτει ὁ μὴ ὢν; Serm. 24. T. V. p. 347. B. C.

(x) Pauliani, a Paulo Samosateno, Christum non semper
 fuisse dicunt; sed ejus initium, ex quo de Maria natus est, ad-
 seuerant; nec eum aliquid amplius quam hominem putant.
 Ista hæresis aliquando cujusdam Artemonis fuit, sed cum de-
 fecisset, instaurata est a Paulo; et postea sic a Photino confir-
 mata, ut Photiniani quam Pauliani celebrius nuncupentur.
 Aug. de Haer. cap. 44. T. 8. p. 13. Bened.

“ than

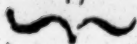
“ than a man. This heresie of *Artemon*,
 “ which was in a manner extinguished, was
 “ revived by *Paul*, and since by *Photinus*,
 “ so that now the *Photinians* are better known
 “ than the *Paulians* :” or, they are now of-
 tener called *Photinians* than *Paulians*.

What *Marius Mercator* writes of *Paul*'s
 sentiment, at the begining of the fifth cen-
 tury, deserves notice. I therefore put his
 words in the † † margin for the sake of the
 learned ; by whom they will be more easily
 understood, than they can be translated by
 me. They seem however to amount to this ;
 That by the Word *Paul* understood the dis-
 played, manifested, effective power of God,
 not a personal subsistence, or real substance,
 distinct from the Father.

† † Nestorius circa Verbum Dei, non quidem ut Paulus sen-
 tit, qui non substantivum, sed prolativum potentiae Dei efficax
 Verbum esse definit. *Mar. Mercat. de discrim. Pauli et Nesto-*
rii, num. i. p. 17. Ed. Jo. Garner. Verbum autem Dei Pa-
 tris, non substantivum, sed prolativum, vel imperativum sen-
 sit, atque pronuntiavit, [*P. Samos.*] non ut fides habet catho-
 lica, Verbum in substantia, vel essentia consubstantivum, id
 est, ὁμοούσιον Filium Dei Patris. *Id. in Diss. de xii. Anathem.*
Nestorii, num. xvi. Differentia itaque inter Samosatenum et
 Photinum ista sola est, qua Paulus Verbum Dei προφορικόν, καὶ
 πρακτικόν λόγον καὶ ενεργητικόν, id est, prolativum et potestatis ef-
 fectivum Verbum sensit, non substantivum, quod Graeci εἰσα-
 δίδου dicunt. *Id. ib. num. xix.*

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I would likewise refer to * *Damascen*, though his article contains nothing but the ** *Synopsis* of *Epiphanius*.

Theodoret's account of *Paul* and his sentiments was transcribed above. Nothing needs to be added here.

Remarks.

All these are manifestly the accounts of enemies, as it was before hinted they would be, no other being now remaining. Though therefore they may be, for the main, just and right; yet possibly some things may be expressed harshly, if not improperly. Nay some of the accounts seem to differ. There must therefore be some mistake, or misrepresentation; or else, the seemingly opposite expressions must be understood with some qualification, on one side or other, or reconciled by a distinction. *Paul* is sayd to teach, that *Christ* was a mere man, and nothing more than a man; and yet he is also allowed to have taught the indwelling of God in him, and that the Word came and dwelled in the man *Jesus*. He is sayd to have denied the pre-existence of the first-begotten, and of *Christ*;

* *Damasc. Haer.* 65. p. 296.

** *Epiph. T. i.* p. 605.

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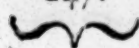
but yet he is sayd to have taught, that the *Word was always in God*. It is sayd, he refused to acknowledge that the Son of God came down from heaven; and yet he acknowledgeth in him the powerful *Word from heaven and Wisdom*. These last expressions, seemingly contradictorie, may be reconciled perhaps after this manner: Understand by the *Word*, a distinct subsistence from God, he denyed his coming down from heaven: but understand by the *Word*, the (xx) Reason, the Wisdom, the Power of God, he taught, that the *Word from heaven came and dwelled in the man Jesus*. This distinction may likewise be of some use elsewhere.

What became of *Paul* after his removal by *Aurelian*, in 272. or 273. is not known. But he had good opportunities for spreading his doctrine. His episcopate must have lasted twelve or thirteen years, nine years at least before he was deposed, and about three years afterwards, between the time of his de-

Encrease of Paulianism.

(xx) Hic est virtus Dei, hic ratio, hic sapientia ejus, et gloria. Hic in virginem illabitur, carnem, Spiritu Sancto cooperante, induitur. *Cypr. De Idolor. Van. p. 15.* Et ipse a Patre exaltatus sit, quia se in terris sermo, et virtus, et sapientia Dei Patris humiliavit. *Id. De Unit. Ecc. p. 118.*

position

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position and final removal. The fathers in the second Council speak (y) of his having *flatterers among the Bishops and Presbyters of the neighbouring cities and villages about Antioch*, and (z) of his being *beloved and admired* by others: though indeed they ascribe that respect for him to the presents he had made those persons. Since then *Paul* was of an active temper, and a man of popular gifts, as it seems, and his episcopate was chiefly under the mild governments of *Odenatus*, and his wife and successor *Zenobia*; it may be concluded, he had in that time made a considerable number of proselytes. And very probably, he at first found some *Christians* in his diocese of the same sentiments.

Alexander Bishop of *Alexandria* affirms, that (a) *Lucian*, who afterwards suffered martyrdom in 312. adhered to *Paul*, and se-

(y) δια καὶ τῆς θαπένοντιας αὐτὸν ἐπισκόπου τῶν ἡμερῶν ἀγρῶν τε καὶ πόλεων καὶ πρεσβυτέρων. κ. λ. ap. *Euseb. L. 7. cap. 30. p. 281. B.*

(z) ἀλλὰ καὶ πλησίον ἀπέφηνεν· ἐφ' ᾧ πρὸς τῶν τοιαῦτα ζηλόντων φιλεῖται καὶ θαυμάζει. *ibid. D.*

(a) . . . παύλει τῇ σαμοσαλέως συνόδῳ καὶ κείσει τῶν ἀπανταχῇ ἐπισκόπων ἀποκηρυχθῆναι τὴν ἐκκλησίαν· ὃν διαδέξαμεν· λεκιανὸς ἀποσυναγωγῇ· ἦμινε τριῶν ἐπισκόπων πολυτεῖς χροῖνας. apud *Theodorit. H. E. L. i. cap. iv. p. 15. B.*

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parated from the church ; or, was held excommunicated from the church, during the time of three Bishops of *Antioch*. One might be almost apt to suspect from *Alexander's* words, that he thought *Lucian* had succeeded *Paul* in the episcopal care and oversight of those who were in *Paul's* sentiments at *Antioch*.

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The Council of *Nice* in one of their canons (b) appoint, that the *Paulianists* should be rebaptised, when they return to the catholic church. St. *Augustin* (c) has taken particular notice of that canon. And yet it appears from (cc) *Athanasius*, that the *Paulians* baptised in the name of the Father, the Son, and the Holy Ghost. The *Paulians* (d) are mentioned with others in an edict of *Constantin* against heretics. St. *Chrysostom* (e) often argues against the *Paulians*, and I think, as then in being. *Theodore*t writes

(b) *Can. xix.*

(c) Istos sane Paulianos baptizandos esse in ecclesia catholica Nicaeno concilio constitutum est. *August. de Haer. ib.*

(cc) οὕτω μανιχαῖοι, καὶ Οὐρύγες, καὶ οἱ τοῦ σαμοσατέως μαθηταί, τὰ ὀνόματα λέγοντες, εἰδὲν ἡττόν ἐστιν αἱρετικοί. *Ath. Orat. 2. contr. Arian. p. 510. E.*

(d) *Euseb de Vit. Constant. L. iii. cap. 64.*

(e) *Vid. Chrysost. in Ps. viii. T. 3. p. 120. B. C. et Tom. v. Serm. 20. p. 300. Serm. 24. p. 347, Ed. Front. Duc.*

about

A. D. ^{247.} about 450. that (*f*) there were then no remains of them. And Pope *Innocent* the first, about 414. as (*g*) *Tillemont* observes, speaks of them, as (*h*) if they subsisted no longer. However St. *Augustin*, as we have seen, mentions them, as if they were in being in his time, but the people of that sentiment were then oftener called *Photinians* than *Paulians*.

Scriptures
received by
Paul.

Neither *Eusebe*, nor the Council of *Antioch*, nor *Athanasius*, that I remember, have any where charged *Paul* directly or indirectly, with rejecting any books either of the Old or the New Testament. *Epiphanius* expressly says, that (*i*) *Paul* endeavoured to support his doctrine by texts of scripture. *Vincentius Lirinensis* speaks of (*k*) this, as a

(*f*) Vid. Theod. H. Fab. l. 2. cap. xi. de Photino.

(*g*) See Paul de Samosates. Art. vi.

(*h*) Quia Paulianistae in nomine Patris et Filii et Spiritus Sancti minime baptizabant. Innocent. i. Ep. 22. ap. Labb. Conc. T. 2. p. 1275. B.

(*i*) Epiph. ib. p. 603. B.

(*k*) Hic fortasse aliquis interroget, an et haeretici divinae scripturae testimoniis utantur? Utuntur plane, et vehementer quidem. Nam videas eos volare per singula quaeque sanctae legis volumina. . . . Vincent. Comm. cap. 35. p. 356. Ed. Baluz. Paris. 1669.

common

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common method of heretics; and (l) says particularly of the works of *Paul*, and some others, that there was scarce a page without citations out of the Old or New Testament. *Paul* then and the *Paulians* used the same scriptures with other *Christians*.

This is a summarie account of what the ancients write of *Paul* and his followers. It ought to be observed, that I have made no use of (m) the Epistle to *Paul*, ascribed to *Dionysius*, nor of the Questions and Answers joyned with that Epistle. If my account therefore of *Paul's* opinions appears defective, when compared with that given by (n) *Tillemont*, or some other moderns; I had rather it should do so, than run the hazard of deceiving my readers by borrowing from suspected, or manifestly spurious pieces, whose testimonie is not to be relyed upon.

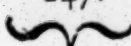
There can be no question, but *Paul* was an author. It is very likely, he would pub-

Paul's Works.

(l) *Lege Pauli Samosatani opuscula, Priscilliani, Eunomii, Joviniani, reliquarumque pestium: cernas infinitam exemplorum congeriem, prope nullam omitti paginam, quae non novum aut veteris testamenti sententiis fucata et colorata sit. Id. ibid.*

(m) *ap. Labbei Concil. T. i. p. 849. . . . 893.*

(n) *Vid. Paul de Samosates. Art. ii. Mem. Ec. T. iv. P. 2. p. 615. &c.*

A. D. 247.  lish some vindications of himself and his opinions. *Vincentius* actually makes mention of his writings, as we observed just now. But, as I take the abovementioned *Questions* to be spurious, I suppose none of his works to be now remaining.

*Character
of Paul of
Samosata.*

As we have not now before us any of *Paul's* writings, and have his historie from adversaries only ; we can't propose to judge distinctly of his talents, nor draw his character at length. However, from the several particulars before put down, and collected from divers authors, some things may be concluded. And I apprehend, that laying aside for the present the consideration of his heterodoxie, we shall not mistake much, if we conceive of him after this manner: He had a great mind, with a mixture of haughtinesse, and too much affection for human applause. He was generally well respected in his diocese, and by the neighbouring Bishops ; in esteem with the great, and beloved by the common people. He preached frequently, and was a good speaker. And from what is sayd by (N) the fathers of the

(N) See before p. 631.

Council,

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Council, of (O) his rejecting, or laying aside some hymns, as modern, and composed by moderns, it may be argued, that he was a critic: which is a valuable accomplishment at all times, especially, when uncommon ***.

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I have

(O) Possibly those hymns were partly ancient, partly modern; having been altered and interpolated, since their first original. And some of them might be entirely modern. *Dionysius* speaks of *the many hymns* [*ἡς πολλῆς ψαλμωδίας*] composed by *Nepos*, with which many of the brethren were mightily pleased. *Euseb. l. 7. c. 24.* *Dionysius* does not expressly say, that those hymns were sung in the public assemblies of *Christians*: but it is very probable, they were. And so *Cave* supposeth. For thus he writes, *Hist. Lit. P. i. p. 86. de Nepote*: *Scriptit adhuc Nepos in ecclesiae usum Psalmos atque hymnos quam plurimos, pios admodum, et ab ipso Dionysio celebratos.* And in his *Apostolici* p. 194. in the Life of *Dionysius* he says of *Nepos*; That *he was a man eminent for his skill in the holy scriptures, and for the many psalms and hymns he had composed, which the brethren sung in their public meetings.* *Conf. Vales. Annot. ad Euseb. l. 7. c. 24. p. 153. C.* Such hymns as these, composed by private persons, are the hymns, which *Paul* rejected, or layd aside, that is, would not allow to be used in public worship. And the 59th canon of the Council of *Laodicea* forbids, that any psalms or hymns composed by private persons should be sung in the church. So that what was reckoned in *Paul* to be a great fault, afterwards obtained general approbation.

*** A learned writer among the moderns, whom I did not think of, when I drew the above character, confirms almost every part of it. For he allows *Paul* to have possessed the *third See in the church*, and to have had the *patronage of a great Princess, an appearance of piety, reputation for learning, flowing eloquence, and the favour of the multitude.* *Ex infimae sortis homine factus est Antiochenus Episcopus, et tertium Ecclesiae thronum iisdem artibus conscendit, quibus haeretici solent,*

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I have now given a sufficient historie of the controversies of those times, and of the part *Dionysius* had in them.

His Works.

IX. I need not enlarge in the account of *Dionysius's* works, several learned men having already composed catalogues of them, so far as we are informed of their titles by ancient authors: as *Cave* in his *Apostolici*, or *Lives of the Primitive Fathers* Vol. I. and in his *Historia Literaria*; and *Fabricius* in his (o) *Bibliotheca Graeca*; both dividing his works into Treatises and Epistles, and the later disposing his Epistles in the alphabetical order of the names of the persons or people to whom they are directed. *Tillemont* (p) likewise, as usual, is exact and particular upon this head. *Basnage* (q) digests our author's works in the order of time, which also is (r) *Du Pin's* method. And *Pagi* (s)

lent, feminae principis potentia, specie pietatis, doctrinae fama, dicendi facilitate, et multitudinis factiosae gratia. J. Garner. *Diff. i. de Haer. et. Li. Nestor. Cap. iv. §. 3. p. 307.*

(o) *T. v. p. 263. . . 267.*

(p) *Mem. Ecc. T. iv. P. 2.*

(q) *Ann. P. E. 247. n. vii.*

(r) *Nouv. Bib. T. i. p. 187. &c.*

(s) *Vid. Pagi Crit. 257. n. iv.*

has

has judicious observations relating to the time of some of *Dionysius's* writings.

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I have quoted several of his Epistles, and mentioned some others, observing likewise sometimes the most probable date of them. It is necessarie however, that I add here a few things.

1. Particularly I would transcribe a passage of *Eusebe*, following what was formerly taken from him concerning *Dionysius's* writings against *Sabellius*. Says *Eusebe*: "And (t) beside these, he writ many other Epistles still extant, and (u) some large treatises in an epistolarie form; as the books concerning Nature inscribed to his son *Timothie*, and the book of Temptations, inscribed to the forementioned *Euphranor*. Moreover in a letter to *Basilides*, Bishop of one of the churches of *Pentapolis*, he mentions (w) a commentarie he had writ upon the begining of the book of *Eclesiastes*. And there are many other letters of *Dionysius* to the same *Basilides*."

(t) H. E. L. vii. c. 26.

(u) Καὶ δὲ καὶ πολυαπειλὰς λόγοι ἐν ἐπιστολῇς χαρακτῆρι γραφέντες ὅτι περὶ φύσεως Τιμοθέῳ τῷ πατρὶ προσπεφωνημένοι. ib. p. 277. A. B.

(w) φησὶν ἑαυτὸν εἰς τὴν ἀρχὴν ἐξηγήσασθαι τῇ Ἐκκλησίᾳ. ib. B.

U u

From

A. D.

247.

From this passage it appears, that many of *Dionysius's* letters were of a great length. Indeed, they were properly treatises inscribed to friends, or others. And in some of them he displayed his copious learning without reserve, though without ostentation. His two books concerning the Promises, mentioned above, the fragments of which are to be transcribed hereafter, were (x) letters, or writ in an epistolarie form.

2. In *Eusebe's* Evangelical Preparation (y) are large and noble fragments of the books concerning Nature, which shew the author's excellent capacity, and his great learning, and intimate acquaintance with the *Greek* Poets and Philosophers, as well as with the Scriptures of the Old and New Testament. If there were nothing else remaining, this fragment alone would be sufficient to shew, that *Dionysius* was a fine writer.

Dionysius a
Commen-
tator.

3. St. *Jerome* confirms what *Eusebe* writes of the Commentarie upon *Ecclesiastes*. For enumerating this Bishop's works, he says

(x) *Conf. Euseb. L. vii. cap. 26. in. et cap. 25. Vid. Valart. Annot. p. 154. B.*

(y) *L. xiv. cap. 23. . . . 27. p. 772. . . . 784.*

“ ther

"there (z) were many letters to *Basilides*,
 "in one of which he tells him, he had be-
 "gun to write a Commentarie upon the Ec-
 "clesiastes." In another place *Jerome* men-
 "tions *Dionysius*, with several others, who, he
 "says, had (a) largely explained the first epi-
 "stle to the *Corinthians*.

4. We still have one letter to *Basilides*, now
 generally called a Canonical Epistle. It is
 supposed to have been written (b) about the
 year 262. *Fleury* (c) says: "Of all the
 "writings of St. *Dionysius* of *Alexandria*,
 "the only one that remains entire and un-
 "questionable is the canonical epistle to *Ba-
 "silides* the Bishop, who had consulted him
 "upon several points of discipline." But
 perhaps we may add to this the epistle to
Novatus, which, as recorded in (d) *Eusebe*,
 seems to be entire. I shall make use of that
 epistle to *Basilides* by and by, when I come

(z) Ad Basilidem quoque multae epistolae : in quarum una
 se asserit etiam in Ecclesiasten coepisse scribere commentarios.
De V. l. cap. 69.

(a) Origines, Dionysius, Pierius, Eusebius Caesariensis,
 Didymus, Apollinaris, latissime hanc epistolam interpretati
 sunt. Ep. 31. [al. 52.] p. 243. fin. *Bened.*

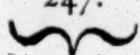
(b) *Vid. Basn. A. 247. n. vii.*

(c) *Fleury's Ecclesiastical Hist. B. 7. Ch. 56. Vol. i. p. 470.*
in the English Edition.

(d) *Eus. l. vi. cap. 45.*

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to observe our author's testimonie to the Scriptures.

In the mean time, as the conclusion of it is too signal a proof of prevailing humility to be omitted, it shall be here transcribed. " You (e) asked those questions, my dear son, not through ignorance, but only to do honour to us, and cultivate our unanimity and friendship. And I, for my part, have declared my opinion, not as a teacher, but making use of that freedom, with which it becomes us to speak to each other. Do you judge, according to the understanding that is in you; and write me word, what is best in your opinion." *Dionysius* writes thus, says (f) *Fleury*, out of humility; for indeed his authority was very great, on account of the dignity of his See, his age, and the glorie of his having been twice a Confessor, as well as on account of his virtues and learning.

5. *Eusebe* has preserved (g) large and valuable fragments of a letter of *Dionysius* to, or against one *Germanus*, a Bishop of whose

(e) *ap. Labb. Conc. T. i. p. 836. D. E.*

(f) *ib. Vol. i. p. 471.*

(g) *Eus. H. E. l. vi. cap. 40. l. vii. c. xi.*

times, who had calumniated *Dionysius*, as if he had not taken due care of his people, or not shewn sufficient courage in time of persecution. This obliged *Dionysius* in defense of himself to relate his own sufferings at several times. This letter, according to *Basnage's* (b) computation, was writ in the year 259. I have made use of the fragments of it in the historie I have given of *Dionysius*.

6. I would here put down a passage of *Eusebe* not yet transcribed. "Beside (i) the forementioned letters, in that time [the persecution under *Valerian*, and *Dionysius's* exile;] he writ those Paschal Epistles, which we still have. . . . Of these one is writ to *Flavius*, another to *Domitius* and *Didymus*, in (k) which also he published a canon [or cycle] of eight years; after having shewn, that Easter ought not to be kept, till after the vernal equinoxe." I have put down this passage, as affording an argument of *Dionysius's* skill in mathematical learning, and astronomical computations.

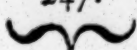
(b) Dum exulem agit Dionysius A. 259. ab Æmiliano p[er]s[ec]utus, adversus Germanum scripsit epistolam, quae gravia passus est complectentem. *Basn. ibid.*

(i) *Lib. vii. cap. 20.*

(k) ἐν τῇ καὶ κανόνα ἐκλήθηται ὁ κλειστοκύκλος. *ib. 266. A. B.*

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They who are desirous of being informed of the nature of those Paschal Epistles may consult (l) *Valesius*, *Du (m) Pin*, or (n) *Tillemont*.

7. It has been disputed, whether *Dionysius* ever writ against *Origen*. *Cave (o)* declares himself with some positiveness on the affirmative side of that question. Nevertheless (p) at this time learned men are for the most part clearly of opinion, that he did not. We (q) have formerly observed *Dionysius's* discourse of martyrdom, inscribed to *Origen*, supposed to have been writ in the time of the *Decian* persecution, when our author had been Bishop several years. And *Stephen Gobar* in *Photius (r)* says, " That *Dionysius* Bishop of *Alexandria* writ to

(l) *Annot. in Euf. p. 151.*

(m) *Bib. des Aut. Ecc. Tom. i. p. 188.*

(n) *Mem. Ec. T. iv. P. 2. p. 588, 589. Saint Den. d' A. Art. 13.*

(o) Scripsisse Dionysium adversus Origenem exinde liquet, quod fragmentum profert Anastasius Sinaita quaest. 233. P. 266. ἐκ τῶν κατὰ Ὀριγένης, quo de situ paradisi agit. De hoc opere silent Eusebius et Hieronymus. *Cav. H. L. P. 2. p. 51.*

(p) *Vid. Pagi Crit. in Baron. Ann. 246. n. iii. iv. Fabr. Bib. Gr. T. v. p. 267. in. Tillemont ib. p. 610. Du Pin ibid. p. 190.*

(q) *See p. 581. 583.*

(r) *Cod. 232. p. 904.*

Origen

"*Origen*, and commended him after his death in a letter to *Theotecnus* Bishop of "*Cesarea*." *Dionysius* therefore always retained a high respect for his master *Origen*.

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8. There remains still one particular more to be considered in this place: Whether *Dionysius* be author of (s) the Epistle to *Paul* of *Samosata*, containing likewise ten Questions of *Paul*, with Answers to them. That he writ a letter relating to that affair a little before his death, is out of question. We saw the proofs of it formerly. The only dispute is, whether what we now have with the above-mentioned title be rightly ascribed to *Dionysius*. By (t) *Cave* it is called doubtful, or rather supposititious. By *Valesius* (u) it is rejected in a like manner. *Du Pin* (w) is of the same opinion, which he supports by the same difference of stile from *Dionysius*, and by other considerations; as does (x) *Basnage* likewise. *Pagi* (y) allows the Epistle not to have been writ by *Dionysius*;

(s) *Ap. Concil. Labb. T. i. p. 849. &c.*

(t) *See Cave, as above-mentioned.*

(u) *Ann. in Euseb. L. vii. cap. 30.*

(w) *Bibl. p. 190.*

(x) *Ann. 247. n. xi.*

(y) *Crit. 264. n. iii.*

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but yet he thinks it might be writ by some other Bishop of that time: which supposition *Basnage* (x) endeavours to confute by arguments tending to shew it was writ by some impostor a good while afterwards. *Tillemont* (a) doubts, whether the reasons of *Valesius* and *Du Pin* are of sufficient weight to induce us to reject that piece, as not writ by *Dionysius*. And in a distinct note he treats of this point with a great deal of labour and learning, as well as modestie. *Fabricius* (b) is willing to allow the genuiness of that work, moved, as it seems, by *Tillemont's* arguments, and those of Bishop *Stillingfleet*, to whom he refers. It is certain however, that this Epistle is now, and has been for a good while (Q) generally

(x) *Ut supra.*

(a) *St. Denys d' Alex. Art. 17. p. 606 and Note viii.*

(b) *Nec tamen suppositam [Vide Tillemontium nota viii. ad Vitam Dionysii Alex. et Stillingfleeti Vindication of the Doctrine of the Trinity p. 31.] illi videri, sed potius genuinam ejus esse Epistolam ad Paulum Samosatenum, et responsum ad decem ejus propositiones; licet eam rejiciunt viri doctissimi Valesius ad Euseb. p. 155. seq. Elias Du Pin, Guil. Caveus, aliique, etiam Harduinus ad Epistolam Chrysostomi ad Caesarium p. 9. qui Eutychiāno alicui tribuit. Fabric. Bib. Gr. T. v. p. 263.*

(Q) This appears from the names abovementioned. See likewise note (b) what is there transcribed from *Fabricius*. I would add here some words of *Dom Bernard de Montfaucon*. Haud leve item illud est *voetia* indicium, quod ementitus ille *Athanasius* Epistolam Dionysii ad Paulum Samosatenum mittat ad

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(R) 2

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Dionysius

al. 148.

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ibid. § 1

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Cave, b

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Dion. A

ly rejected by learned men, as spurious; though (R) Bishop *Bull* (good man!) was so happy as to know nothing of it. For which reason he securely quotes this piece as the genuine and undoubted work of St. *Dionysius of Alexandria*.

For my own part, I acquiesce in the reasons of the learned men beforementioned, so far as to think it highly probable, that the piece in question is not the work of *Diony-*

ad Perfas, quae jam communi eruditorum calculo inter supposititia computatur. *Vid. Monitum apud Athanas. Op. T. 2. p. 716. Ed. Bened.* From which passage I also conclude, that *Montfaucon* himself likewise rejects this piece, as clearly supposititious.

(R) *Tillemont* in his Note before referred to p. 886. observes, "That Bishop *Bull* often makes use of this as a certain and "undoubted work of *Dionysius*, and says, that *Dionysius* there "speaks almost divinely of the divinity of *Jesus Christ*. He "likewise is very angry with *Sandius*, who rejects it." This remark is too just. For Bishop *Bull* does quote that piece as *Dionysius's*. *Vid. Defens. Fid. Nic. Sect. 2. cap. xi. § xi p. 134. al. 148.* And whereas *Sandius* had alleged an argument from *Brockmand*, a German writer, to prove it spurious; *Bull* answers, that he does not know, nor care, who *Brockmand* is: *ibid. § 12. p. 135.* And at last says, that all writers, ancient and modern, except perhaps that forementioned *Brockmand*, did unanimously ascribe it to *Dionysius*. . . . Epistolam contra Paulum Samosatenum; quam revera scripssisse Dionysium, auctores cuncti, tam veteres quam neoterici, (si unum fortasse *Brockmandum* illum excipias,) unanimi consensu agnoscunt. *ibid. p. 135.* Insomuch that in the late Edition of Bishop *Bull's* works, Dr. *J. E. Grabe* thought himself obliged to add from *Cave*, by way of correction, the following Note: Multis suspecta est haec Epistola, quod Patres Antiocheni in Epistola Synodica apud Euseb. L. 7. cap. 30. discrete affirmant Dionysium quidem ad universam Antiochenis ecclesiam literas direxisse, Paulum vero ne salutatione dignatum. *Vid. Cav. in Dion. Alex.*

fius,

A. D.

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sius, nor of any of his contemporaries, but of a much later date. For which cause I shall make no use of it in what follows in this chapter, as I have hitherto omitted to take any thing out of it. Indeed if the probability of it's spuriousness were somewhat less than it is, that might be a sufficient reason for an entire omission, or very slight notice of it in this work.

9. I need not stay to shew, that our *Dionysius* of *Alexandria* did not write any Notes or Commentaries upon the pretended *Dionysius the Areopagite*, (as some have thought) it having been already done by (c) others. And, as (d) *Tillemont* says, there are now scarce any persons of ever so little learning, who believe the works ascribed to St. *Dionysius the Areopagite*, were composed so early as the third centurie.

10. It has been observed, how few of *Dionysius's* works, either Tracts or Epistles, have come down to us entire. *Du Pin* (e) says, the losse of his works is one of the most considerable of this kind which we could suffer. We have however divers fragments, which are very valuable, and some of considerable length.

(c) *Vid. Fabric. Bib. Gr. T. v. p. 5. et. p. 263.*

(d) *St. Den. d' A. Art. 18. p. 610.*

(e) *Bibl. ib. p. 190.*

X. It may be now expected, that I should attempt the character of *Dionysius*, of whom so much has been sayd. He has the title of great given him by (f) *Eusebe*, (g) *Basil*, (b) *Gregorie* of *Nyssa*, and (i) other ancient writers. I scarce need to say, that (k) *Dionysius* is in *Jerome's* letter to *Magnus*, among other *Christian* writers; who, he says, were equally admirable for secular learning and the knowledge of the scriptures. In (l) another place he calls him the most eloquent Bishop of *Alexandria*. When *Theodoret* nameth the principal Bishops, who were present at the first Council against *Paul*, or invited to it; the character he gives *Dionysius* is, that (m) he was *a man illustrious for his learning*. And certainly this part of his cha-

His Character.

(f) ὁ μέγας ἡμῶν Ἀλεξανδρέων ἐπίσκοπος Διονύσιος. *Euf. l. viii. in Prooem.*

(g) τὸν μέγαν Διονύσιον. *Bas. p. 269. D. Ep. 188. [al. Canon. i.]*

(b) *Gr. Nyss. de Vit. S. Gr. Thaum. p. 536. D.*

(i) *Vid. Vales. in notis ad Euseb. L. vii. in Pr. et Pagi Crit. An. 265. n. iv.*

(k) *Ep. 83. p. 656.*

(l) *Vir eloquentissimus Dionysius Alexandrinae ecclesiae pontifex. In Is. l. 18. pr. p. 478.*

(m) ἀνὴρ ἐπίσημος ἐν διδασκαλίᾳ γενόμενος. *Theod. Haer. Fab. L. 2. c. viii.*

A. D.

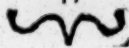
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rafter is justified by the remaining fragments of his works, though, in all probability, his learning would be much more conspicuous, if his works were extant entire. The many epistles sent by him to so many different persons in several and remote parts of the world, upon the various points in question at that time, assure us of the general repute and esteem he was in. He was a person (S) of undissembled humility and modestie, and of great (T) simplicity, to a degree uncommon in men of his extensive learning, and long and wide experience. He had (V) a great deal of natural good humour, cultivated by the principles of religion; by which means he excelled in that moderation and charity, which the *Christian* religion so earnestly recommends. His undisguised probity, or some vehemence of natural temper, rendered him lyable to be sometimes off his guard, insomuch that in disputes he was apt to go

(S) See before p. 650. and other places.

(T) For this I would refer to the historie which *Dionysius* gives of *Serapion* in a letter to *Fabius*. Euf. l. vi. cap. 44. and to another historie in a letter to *Xysus* Bishop of *Rome* L. vii. cap. ix. and I suppose, that this quality appears in some of the passages of *Dionysius*, which I transcribe at length.

(V.) *Dionysius's* good humour, moderation and charity, are manifest in the Fragments of the Books Concerning the Promises, to be transcribed hereafter, as well as elsewhere.

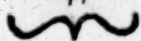


into extremes. For, as St. *Basil* (n) says, a man, who intends to make a crooked plant straight, sometimes bends it too much the other way: So *Dionysius* in opposition to *Sabellianism* asserted not only a distinction of subsistences, but a difference of essence, and an inequality of power and glorie. And perhaps some may think, they see another like instance in the argument to be hereafter produced concerning the Revelation; where *Dionysius* disputeth the genuinenesse of that book, when it might have been sufficient to confute the false interpretations, which some had put upon it. We must not forget his generous zeal for truth, for the sake of which he practised much selfdenyal, renouncing the honours and riches and grandeur of this world; thereby shewing true greatnesse of mind, and acquiring to himself glorie and riches, preferable to all the advantages of a transitorie life. He had a quick apprehension, and a lively fanſie. His stile is usually florid, and he writ with spirit to the last: which, after the fatigues of above thirty years public service in the church, as

(n) *Vid. Ep. ix. [al. 41.] p. 90. C. D.*

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Catechist or Bishop, and after two confessions before *Heathen* magistrates, and the sufferings that followed; beside the malicious calumnies, or false and unfair insinuations at least of some of his brethren, and the unkind and unfriendly charges and accusations of some other *Christians*, may be reckoned the proof of a firmness of mind, which is very glorious. For it could be founded on nothing so much as the consciousness of his integrity, and other supports and consolations of religion. To conclude, *Dionysius* fulfilled the duties of his station, and shined in his sphere. Unquestionably, he was one of the ornaments of that age; and he (o) may be esteemed the chief glorie of the See of *Alexandria*, for three centuries, from the time of the first founder of that church: who, as is generally supposed, was *St. Mark*; or, if not, very probably some other eminent *Christian* of the apostolic age; who, by the abundance of his spiritual gifts, which were common at that time, would have a distinction and pre-eminence above the greatest of his successors.

(o) See Tillemont *S. Den. d' Alex. Art. i. at the begining.*

XI. Finally, we proceed to observe this writer's testimonie to the books of the New Testament.

I begin with the letter to *Basilides*, which we still have entire. In answer to a question sent him by that Bishop *Dionysius* observes:

Of the four Gospels.

" By (*p*) what you write you shew, that

" you well understand the divine Evange-

" lists, and that they have not precisely re-

" lated the hour when the Lord arose. For

" the Evangelists have expressed themselves

" differently concerning the time when those

" persons came to the sepulchre, and all of

" them say, that they found the Lord al-

" ready risen: *And in the end of the Sabbath,*

" as *Matthew* says: *And early when it was* *Matth. xxviii. 1.*

" yet dark, as *John*: *And very early in the* *John xx. 1.*

" morning, as *Luke*: *And very early in the* *Luke xxi. 1.*

" morning, at the rising of the sun, as *Mark*. *Mark xvi.*

" But when he arose, no one has expressly²

" sayd. . . . And let us not think (*q*) that the

" Evangelists disagree, or contradict each

(*p*) *Labb. Con. Tom. i. p. 832. Cap. i.*

(*q*) Καὶ μὴδὲ διαφωνεῖν, μὴδὲ ἐναντιῶσθαι τὰς εὐαγγελιστὰς ὑπολάβομεν· ἀλλ' εἰ καὶ μικρολογία τις εἶναι δοξῆται περὶ τὸ ζητῆσαι . . . ἀλλ' ἡμῖς ἐγνωμότως τὰ λεχθέντα καὶ πιστῶς ἀρμόσαι προεβημεθαμεν. *ib. E. et p. 833. A.*

" other,

A. D.

247.

“ other, although there be some small difference. Let us therefore honestly and faithfully endeavour to reconcile them.” Then *Dionysius* recites those several places of the four Evangelists more at large, with some remarks, and in the same order.

This passage is extremely valuable. It shews, there were four Evangelists, or sacred authentic historians of the life and doctrine of *Jesus Christ*, received by *Christian* people, and no more, and who they were. The order likewise in which they are quoted is observable; first the two Apostles, *Matthew* and *John*; then the two Companions or fellow-labourers of Apostles, *Luke* and *Mark*. Very probably this was the order of many Codes, or Volumes of the four Gospels.

In this Epistle (r) *Dionysius* refers to the woman cured of her infirmity by touching the hem of *Christ's* garments, recorded by more than one of the Evangelists.

*Romans.**1 Corinth.*

Here (s) also is quoted *Rom.* xiv. 23. and lastly, some (t) words of *1 Cor.* vii. 5. expressly as *Paul's*.

(r) *ib. Can. ii. p. 836.*(s) *ib. Can. iv.*(t) *Can. iii.*

XII. In the passages formerly transcribed from *Dionysius* we saw divers texts of the *Acts* *Acts, Paul's Epistles, and to the Hebrews.* of the Apostles, and St. *Paul's* Epistles expressly quoted, or clearly referred to. I might here observe some other like quotations, or references to several of St. *Paul's* Epistles in other remaining Fragments of *Dionysius*. But it is needless. And besides, some more instances will appear in a long passage, which must be necessarily produced hereafter. I would therefore only observe here, that *Dionysius* received the Epistle to the *Hebrews* as the Apostle *Paul's*. This appears evident, I think, from what he writes to *Fabius* Bishop of *Antioch*, relating the early sufferings of the *Christians* at *Alexandria*, before the publication of *Decius's* Edict. Says he, “ The (u) brethren withdrew, saving themselves “ by flight; and took joyfully the spoyling of *Heb. x. 34.* “ their goods, like unto those whom *Paul* “ commends.”

Here it should be observed again, that I don't make use of the forementioned Epistle

(u) Εξέκλινον δὲ καὶ ὑπαισχόμενοι οἱ ἀδελφοί· καὶ τὴν ἀρπαγὴν τῶν ὑπαρχόντων, ὁμοίως ἐκείνοις οἷς καὶ Παῦλος ἡμαρτύρησε, μετὰ χαρᾶς προσιδέξαντο. *ap. Euf. H. E. l. vi. c. 41. p. 237. B. C.*

A. D. 247. to *Paul of Samosata* with the Questions and Answers. There (*w*) is quoted *Hebr. x.* 28. 29. as the Apostle's, meaning *Paul*, and other texts of that Epistle. But as we have very probable arguments to induce us to think, that piece is a composition much later than the age of *Dionysius*, I take nothing out of it.

Catholic
Epistles.

XIII. I don't recollect any thing in the genuine Fragments of *Dionysius*, that shews his opinion about the controverted Catholic Epistles, except what we shall see presently in the passage concerning the book of the Revelation, where St. *John's* three Epistles are expressly mentioned. However in another passage, cited by *Athanasius*, *Dionysius* observes, that (*x*) the Apostle has the expression of *Doer of the Law*: which expression is in *Rom. ii. 13.* and *James iv. 11.* And therefore both these texts are put in the margin by the *Benedictin* Editor of St. *Athanasius's* Works. But it is well known, that by the *Apostle* in ancient ecclesiastical writers

(*w*) *Conc. T. i. p. 868. A.*

(*x*) *Καὶ ποιητῆς, ὁ ἀπόστολος ἵπκς, νόμος. ap. Athan. Sent. Dionys. T. i. p. 257. E.*

is to be understood *Paul*. Therefore it can't be well doubted, but *Dionysius* intends the text in the Epistle to the *Romans*. And if he had designed to refer also to the text of *James*, he would have signified it some way or other.

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XIV. In the time of *Dionysius's* episcopate there were great numbers of *Christians* in the district of *Arsinoe* in *Egypt*, who were very fond of the millenarie notion, expecting a kingdome of *Christ* here on earth, in which men should enjoy sensual pleasures. These persons were much confirmed in this opinion by a book of *Nepos*, an *Egyptian* Bishop, entitled *A Confutation of the Allegorists*. *Dionysius* had a disputation or conference with those *Christians*, of which he gave an account in one of his books writ upon that subject. In a Fragment, which we have in *Eusebe*, he writes to this purpose: "When, says (y) he, I was in the province of *Arsinoe*, "where you know this opinion has for "some time so far prevailed as to cause di-

The Reve-
lation.

(y) εἶπα, ὡς οἶδας, πρὸ πολλῆς τέτο ἱκετόλαζι τὸ δόγμα, ὡς καὶ σχίσματα καὶ ἀποστασίας ὅλων ἐκκλησιῶν γεγοῖναι· συγκρίνας τὰς πρεσβυτέρους καὶ διδασκάλους τῶν ἐν ταῖς κώμαις ἀληθῶν κ. λ. ap. Euf. l. vii. c. 24. p. 272. A.

X x 2

" visions

A. D.
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“visions and apostasies of whole churches;
“having called together the Presbyters and
“Teachers of the brethren in the villages,
“admitting likewise as many of the brethren
“as pleased to be present; I advised, that
“this opinion should be publicly examined
“into. And when they produced to me
“that book as a shield and impregnable
“bulwark, I sat with them three whole
“days successively from morning till even-
“ing, discussing the contents of it.” He
goes on, highly applauding the good order
of the dispute, the moderation and candour
of all present, their willingness to be con-
vinced, and to retract their former opinions,
if reason so required: “With a good con-
“science, *says he*, and unfeignedly, and with
“hearts open to the sight of God; em-
“bracing (z) whatever could be made out
“by good arguments from the holy scrip-
“tures. In the end, *Coracio*, the chief de-
“fender of that opinion, engaged and pro-
“mised in the presence of all the brethren,
“that he would no longer maintain, nor

(z) . . τὰ ταῖς ἀποδείξεσι καὶ διδασκαλίαις τῶν ἁγίων γραφῶν
ἐνιστάμενα καταδύχουνοι. *ib.* p. 272. B. C.

“defend,

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(a) L. v

(b) Δόξα

αὐτοῦ ὑπολήψιν

ἡμεῖς γράψαμε

ib. p. 271.

“ defend, nor teach, nor make mention of A. D.
 “ it, as being fully convinced by the argu- 247.
 “ ments on the contrarie side. And all the
 “ brethren who were present rejoyced for the
 “ conference, and their mutual reconciliati-
 “ on and agreement.”

This was the dispute. Of the books writ by *Dionysius* upon this subject *Eusebe* speaks after this manner, and gives us farther the following passages, which we are now to transcribe, and make the best use of we are able. ‘ Beside (a) all these [*before-mentioned by Eusebe*] there are two books of his *Concerning the Promises*. The occasion of them was *Nepos*, a Bishop in *Egypt*, who taught, that the promises made to the saints in the divine scriptures were to be fulfilled in a *Jewish* sense ; affirming, that there would be a certain thousand years of bodily pleasures upon this earth. He (b) thinking, that he could support this opinion by *John’s* Revelation writ a book upon this argument, with the title of *A Con-*

(a) *L. vii. c. 24. in,*

(b) Δόξας γὰρ ἔτος ἐκ τῆς ἀποκαλύψεως Ἰωάννου τὴν ἰσλίαν κρατῆ-
 ριν ὑπόληψιν, ἔλεγχον ἀλληγορισμῶν λόγον τινα περὶ τῆς συντάξεως
 ἐπιγράψας· πρὸς δὲ ὃν ὁ Διονύσιος ἐν τοῖς περὶ ἐπαγγελιῶν ἐτίσεται.
ib. p. 271. A.

A. D.
247.

utation of the Allegorists. This book Di-
 onysius answers in his books *Concerning the*
Promises. In the first book he lays down
 his own opinion. In the second he dis-
 courseth of *John's* Revelation. And at
 the begining of this book he speaks of *Nepos*
 to this purpose: " But because they pro-
 duce a book of *Nepos*, on which they
 mightily relye, as if he had beyond all
 contradiction demonstrated, that there
 shall be a kingdom of *Christ* upon this
 earth: on many other accounts truly I re-
 spect and love *Nepos*; for his faith, and in-
 dustrie, and studie (c) of the scriptures, as
 well as for the many hymns composed by
 him, with which not a few of the bre-
 thren are still much delighted. And I
 reverence him the more, because he is
 dead. But truth is to be preferred and e-
 steemed above all things. And, as we
 ought without envie to approve, and
 readily commend what is well sayd; so
 have we also a right to examine and cen-
 sure whatever appears otherwise. Since
 then the book is public, and by some

(c) Καὶ τῆς ἐν ταῖς γραφαῖς διατριβῆς, καὶ τῆς πολλῆς ψαλμωδίας,
 ἣ μέχρι νῦν πολλοὶ τῶν ἀδελφῶν ἐνθυμῶνται. *ib.* p. 271. B.

" thought

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‘ thought to be plausibly writ: and (d) there
 “ are some teachers, who look upon the
 “ Law and the Prophets to be of no value,
 “ and neglect to follow the Gospels, and de-
 “ spise the Epistles of the Apostles: whilst
 “ at the same time they extol the doctrine
 “ of this book, as containing some great
 “ and hidden mysterie; and suffer not the
 “ weaker of our brethren to conceive any
 “ thing great and magnificent, either of the
 “ glorious and truly divine appearance of our Tit. ii. 13.
 “ Saviour, or of our resurrection from the
 “ dead, and our gathering together, and like- 2 Theff. ii.
 “ nesse to him; but only to expect in the 1.
 “ kingdom of God poor and mortal things, 1 John
 “ and such as we now enjoy in the present iii. 2.
 “ state: it is necessarie, that we enter into
 “ dispute with our brother *Nepos*, as if he
 “ was present.”

‘ Afterwards, says (e) *Eusebe*, of the Re-
 ‘ velation of *John* he writes thus: “ Some
 “ (f) who were before us have utterly reject-

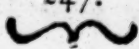
(d) . . . καὶ τινῶν διδασκάλων τὸν μὲν νόμον καὶ τῆς προφῆτας
 τὸ μὲν ἡγούμενων καὶ τοῖς εὐαγγελίοις ἔπεσθαι παρένται καὶ τὰ, τῶν
 ἀποστόλων ἐπιστολὰς ἐκφαυλισάντων. *ib.* C.

(e) *ib.* c. 25. *in.*

(f) Τοὺς μὲν ὅν πρό ἡμῶν ἠβήτησαν καὶ ἀπιστεύσαν πάντῃ τὸ
 βιβλίον, καθ’ ἑκάστον κεφάλαιον διευθύνοντες. *ib.* p. 272. D. 273. A

A. D.

247.



“ ed and confuted this book, criticising
 “ every chapter ; [or paragraph ;] shewing
 “ it to be throughout unintelligible and in-
 “ consistent : Adding moreover that the in-
 “ scription is false, forasmuch as it is not
 “ *John's*. Nor is it a Revelation, which is
 “ hid under so obscure and thick a vaile of
 “ ignorance. And (g) that not only no A-
 “ postle, but not so much as any holy or
 “ ecclesiastical man was the author of this
 “ writing : but (h) that *Cerintus* founder of
 “ the heresie called after him *Cerinthian*,
 “ the better to recommend his own forgerie,
 “ prefixed to it an honourable name. For
 “ (i) this, (they say) was one of his parti-
 “ cular notions, that the kingdom of *Christ*
 “ should be earthly ; consisting of those
 “ things which he himself a carnal and sen-
 “ sual man most admired, the pleasures of
 “ the belly, and of concupiscence ; that is,
 “ eating, and drinking, and marriage ; and,

(g) καὶ ὥς ὅπως τῶν ἀποστόλων τινα, ἀλλ' ὅπως τῶν ἀγίων
 ἢ τῶν ἀπὸ τῆς ἐκκλησίας τὰς γεγενημένων ποιητὴν τῆς γραμμῆς.
 Κήρυτον δὲ . . . ἀξιόπιστον ἐπιφηνῶσαι θελήσαντα τῷ ἑαυτοῦ πλάσ-
 ματι ὄνομα. *ib.* 273. A.

(h) *Conf. Euf. L. 3. c. 28. p. 100. B.*

(i) Τέτο γὰρ εἶναι τῆς διδασκαλίας αὐτοῦ τὸ δόγμα, ἐπίγνω-
 ῖσθαι τὴν τῷ Χριστῷ βασιλείαν. 273. A.

“ for

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 “ And
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 “ For

(k) Εὐ
 αὐτοῦ διὰ

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A. D.

247.

“ for the more decent procurement of these,
 “ feasting, and sacrifices, and slaughters of
 “ victims. But (k) for my part I dare not
 “ reject the book, since many of the bre-
 “ thren have it in high esteem. But allow-
 “ ing it to be above my understanding, I
 “ suppose it to contain throughout some la-
 “ tent and wonderful meaning. For though
 “ I don’t understand it, I suspect there must
 “ be some profound sense in the words: not
 “ measuring and judging these things by my
 “ own reason, but ascribing more to faith, I
 “ esteem them too sublime to be comprehend-
 “ ed by me. Nor do I condemn what I have
 “ not been able to understand; but I admire
 “ the more, because they are above my
 “ reach.” ‘ Then examining the whole
 ‘ book of the Revelation, and shewing it
 ‘ impossible it should be understood in the
 ‘ obvious meaning of the words, he goes on:’
 “ And having finished in a manner his pro-
 “ phecie, the Prophet pronounceth those
 “ blessed that keep it, and also himself.
 “ For *blessed is every one*, says he, *that keepeth*

(k) Εγὼ δὲ ἀθεῖναι μὲν ἐκ ἂν τολμήσαιμι τὸ βιβλίον, πολλῶν
 αὐτοῦ διὰ σπουδῆς ἔχόντων ἀδελφῶν. B.

“ the

[A. D.

247.

Rev. xxii.

7, 8.

“ *the words of the prophetic of this book: and*
 “ *I John, who saw and heard these things.*
 “ I don’t deny then, that his name is *John*,
 “ and that this is *John’s* book. For I ac-
 “ knowledge it to be the work of some ho-
 “ ly and divinely inspired person. Never-
 “ theless I cannot easily grant him to be the
 “ Apostle, the son of *Zebedee*, brother of
 “ *James*, whose is the Gospel inscribed ac-
 “ cording to *John*, and the Catholic Epistle.
 “ For I conclude from the manner of each,
 “ and the turn of expression, and from the
 “ conduct [or disposition] of the book, as
 “ we call it, that he is not the same person.
 “ For (*m*) the Evangelist no where puts
 “ down his name. Nor does he speak of
 “ himself, neither in the Gospel, nor in the
 “ Epistle.” ‘ Then a little after he says
 “ again:’ “ *John* no where speaks as con-
 “ cerning himself, nor as concerning ano-
 “ ther. But he who writ the Revelation

(1) ἀγία μὲν γὰρ εἶναι τινος καὶ θεωρεῖσθαι συναινῶ· ὃ μὴν ῥαδίως
 ἀν’ συνθέμεν τῷ τὸν εἶναι τὸν ἀπόστολον, τὸν υἱὸν ζεβεδαίου, τὸν ἀδελ-
 φὸν ἰακώβου· ὃ τὸ εὐαγγέλιον τὸ κατὰ ἰωάννην ἐπιγεγραμμένον, καὶ
 ἡ ἐπιστολὴ ἡ καθολικὴ. p. 273. D.

(m) ὃ μὲν γὰρ εὐαγγελιστὴς ἑδωκεῖ τὸ ὄνομα παρεγγράψαι·
 ἑδὲ κηρύσσει ἑαυτὸν, ὅτι διὰ τῷ εὐαγγελίῳ, ἑδὲ διὰ τῆς ἐπιστο-
 λῆς. p. 274. A.

“ imme-

Ch. 1.

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" immediately at the very begining prefixeth A. D.
 " his name: *The Revelation of Jesus Christ,* 247.
 " which God gave unto him to shew unto his Rev. i.
 " servants things which must shortly come to 1, 2.
 " passe. And he sent and signified it by his
 " angel unto his servant John, who bare re-
 " cord of the word of God and his testimonie,
 " the things which he saw. And then he
 " writes an epistle: John unto the seven v. 4.
 " churches in Asia. Grace be unto you and
 " peace. But (n) the Evangelist has not pre-
 " fixed his name, no not to his Catholic
 " Epistle. But without any circumlo-
 " cution begins with, the mysterie itself of
 " the divine revelation: That which was 1 John
 " from the begining, which we have i. 1.
 " heard, which we have seen with our eyes.
 " And for the like revelation the Lord
 " pronounced Peter blessed, saying: Blessed Mat. xvi.
 " art thou, Simon Bar-jona, for flesh and 17.
 " blood has not revealed it unto thee, but my
 " Father which is in heaven. Nor (o) yet in

(n) ὁ δὲ γε εὐαγγελιστὴς ἔδδ' τῆς καθολικῆς ἐπιστολῆς προϊ-
 γραψὼν ἑαυτῷ τὸ ὄνομα. B.

(o) Ἀλλ' ἔδδ' ἐν τῇ δευτέρᾳ φερομένῃ Ἰωάννῃ καὶ τρίτῃ, καίτοι βραχεί-
 ας ἔσται ἐπιστολαῖς, ὁ Ἰωάννης ὀνομαστὶ πρόκειται· ἀλλὰ ἀγωνύμως
 ὁ πρῶτος γέγραπται. C.

the

A. D. 247. " the second or third Epistle ascribed to
 " *John*, though indeed they are but short
 " epistles, is the name of *John* prefixed.
 " For without any name he is called *the Elder*. But this other person thought it not
 " sufficient to name himself once, and then
 Rev. i. 9. " proceed. But he repeats it again: *I John,*
 " *who am your brother and companion in tri-*
 " *bulation, and in the kingdom and patience*
 " *of Jesus Christ, was in the isle that was*
 " *called Patmos for the testimonie of Jesus.*
 Rev. xxii. " And at the end he says: *Blessed is he that*
 7, 8. " *keepeth the sayings of the prophecie of this*
 " *book; and I John, who saw and heard*
 " *these things.* Therefore that it was *John*
 " who writ these things, ought to be be-
 " lieved, because he says so. But who he
 " was, is uncertain. For he has not sayd,
 " as in the Gospel, often, that he is *the dis-*
 " *ciple whom the Lord loved*; nor, that he is
 " he, *who leaned on his breast*; nor, the bro-
 " ther of *James*; nor, that he is one of
 " them who saw and heard the Lord.
 " Whereas he would have mentioned some
 " of these things, if he had intended plainly
 " to discover himself. Of these things he
 " says

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 " Joh
 " rus

(p) 'E
 i i x i x λ θ
 (q) "A

Ch. XLIII. of Alexandria.

675

“ says not a word. But he calls himself our A. D.
 “ brother and companion, and witnesse of Je- 247.
 “ sus, and blessed, because he saw and heard
 “ those revelations. And I suppose, there
 “ were many of the same name with John
 “ the Apostle, who for the love they bore
 “ to him, and because they admired and
 “ emulated him, and were ambitious of
 “ being beloved of the Lord like him, were
 “ desirous of having the same name: even
 “ as many also of the children of the faith-
 “ ful are called by the name of Paul and
 “ Peter. Moreover (p) there is another
 “ John in the Acts of the Apostles, fir-
 “ named Mark, whom Paul and Barnabas
 “ took for their companion. Concerning
 “ whom it is again sayd: *And they had John* Act. xiii.
 “ *for their minister.* But that he is the per- 5.
 “ son who writ this book, I don’t affirm.
 “ Nor is it written, that he came with them
 “ into Asia. But it is sayd: *Now when* v. 13.
 “ *Paul and his companie loosed from Paphos,*
 “ *they came to Perga in Pamphylia: and*
 “ *John departing from them returned unto Je-*
 “ *rusalem.* I (q) think therefore, that he is

(p) Ἐστὶ μὲν ὃν καὶ ἕτερος Ἰωάννης ἐν ταῖς πράξεσι τῶν ἀποστόλων,
 ὁ ἐπικληθεὶς Μάρκος. p. 275. A.

(q) Ἄλλοι δὲ τινὰ οἰμαὶ τῶν ἐν Ἀσίᾳ γενομένων. 275. B.

“ another

A. D.

247.

“ another, one of them that dwelled in
 “ *Asia*: forasmuch as it is sayd, that there
 “ are two tombs at *Ephesus*, each of them
 “ called *John's* tomb. And from the senti-
 “ ments, and words, and disposition of
 “ them, it is likely, that he is different
 “ from him: [*who writ the Gospel and Epistle.*]
 “ For the Gospel and Epistle have a mutual
 “ agreement, and begin alike. That says:
 “ *In the begining was the Word.* This, *That*
 “ *which was from the begining.* That says:
 “ *And the Word was made flesh, and dwelled*
 “ *among us.* And we beheld his glorie, the
 “ glorie, as of the only begoten of the Father.
 “ This has the same with little variation:
 “ *That which we have heard, which we have*
 “ *seen with our eyes, which we have looked up-*
 “ *on, and our hands have handled of the word*
 “ *of life.* For the life was manifested. These
 “ things he says by way of preface, point-
 “ ing, as he afterwards shews, at those who
 “ asserted that the Lord was not come
 “ in the flesh. Therefore he also presently
 “ subjoyns: *That which we have seen we testi-*
 “ *fy, and declare unto you that eternal life,*
 “ *which was with the Father, and was mani-*
 “ *fested unto us.* *That which we have seen*
 “ and

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247.

“ and beard declare we unto you. He is uni-
“ form throughout, and wanders not in the
“ left from the points he proposed to him-
“ self; but prosecutes them in the same
“ sentences [literally *chapters*] and words,
“ some of which we shall briefly observe.
“ For whoever reads with attention will
“ often find in both, *life*; frequently, *light*;
“ *avoiding of darknesse*; oftentimes, *truth*,
“ *grace, joy, the flesh and the blood of the*
“ *Lord*; *judgement, forgivenesse of sins, the*
“ *love of God toward us, the commandment*
“ *of love one toward another; the judgement*
“ *of this world, of the Devil, of Anti-*
“ *christ; the promise of the Holy Spirit; the*
“ *adoption of the sons of God; the faith re-*
“ *quired of us in all things; the Father and*
“ *the Son*, every where. And in a word,
“ throughout the Gospel and Epistle it is
“ easie to observe one and the same cha-
“ racter. But the Revelation is quite dif-
“ ferent and foreign from these, without
“ any affinity or resemblance, not having so
“ much as a syllable in common with them.
“ Nor does the Epistle (for I don’t here in-
“ sist on the Gospel) mention, or give any
“ hint of the Revelation, nor the Revela-

“ tion

A. D.

247.

tion of the Epistle. And (r) yet Paul in his Epistles has made some mention of his revelation, though he never writ them in a distinct book. Moreover it is easie to observe the difference of the stile of the Gospel and the Epistle from that of the Revelation. For they are not only writ correctly according to the propriety of the *Greek* tongue, but with elegance of phrase, and argument, and the whole contexture of the discourse. So far are they from all barbarism and solecism, and even idiotism of language, that nothing of that kind is to be found in them. For he, as it seems, had each of those (s) gifts: [or (X) words:] the Lord having bestowed upon him both these, knowledge and eloquence. As to the other, I don't deny, that he saw the Revelation, or that he had [the gift of] knowledge and propheticie. But I don't perceive in him an accurate skill in the *Greek* tongue; on the

(r) Πάυλος διὰ τῶν ἐπιστολῶν ὑποφθιναιτός τι καὶ περὶ τῶν ἀποκαλύψεων αὐτοῦ, ὅς ἐκ ἐνέγραψε καθ' αὐτάς. p. 276. B.

(s) ἑκάτερον γὰρ ἔειχεν ὡς ἴσκει τὸν λόγον. C.

(X) Compare 1 Cor. xii. 8. *To one is given by the Spirit the word of wisdom, to another the word of knowledge.* v. 10. . . . to another propheticie.

“ contrarie I observe in him barbarisms, A. D.
 “ and some solecisms, which it is not ne- ^{247.}
 “ cessarie I should now shew particularly.
 “ For I don’t write by way of ridicule. Let
 “ no one think so. I only intended to repre-
 “ sent after a critical manner the difference
 “ of these pieces.”

XV. I have now transcribed the whole of *Remarks.*
 this argument, so far as it is preserved by *Eusebe*. It may afford occasion for many re-
 marks. And I would hope for my reader’s
 patient attention, whilst I mention these fol-
 lowing observations.

I. We have here a proof of the great re-
 spect shewn to the Scriptures by all *Christians*
 in general. *Dionysius*, describing the good
 temper of those who entered into conference
 upon the Millenarie doctrine, says, they
 were *disposed to embrace whatever could be*
made out by good arguments from the holy scrip-
tures It was the temper of all parties. And
Dionysius himself approved of it, for he
 mentions it by way of commendation.
 Moreover, this is one thing he says in praise
 of *Nepos*, and for which he highly esteemed

Y y

him ;

A. D.

247.

him; that he was *much addicted to the studie of the Scriptures.*

2. We cannot but observe the general division of those Scriptures, which were so greatly respected: *The Lawe and the Prophets*, for the Old Testament; *Gospels and Epistles of the Apostles*, for the New. This is very remarkable, and entirely agreeable to several (Y) passages already alleged. It shews that no Epistle, or Treatise, or doctrinal work, was esteemed by *Christians*, as of authority, but what was supposed to be writ by Apostles. When *Dionysius* censures some teachers, who had too great a regard for the doctrine contained in the book of Bishop *Nepos*; he blames them for *undervaluing the Lawe and the Prophets*, for *neglecting the Gospels*, and *despising the Epistles of the Apostles*. If there had been any other sacred books among *Christians*, which had been of authority, as a rule, by which opinions were to be judged, tryed and determined; he would have mentioned them also, by their general title and character. This shews, that writ-

(Y) See Vol. 3. p. 40, 41, 49, 355. and See hereafter in *Syrian Ch.* 44. numb. x.

ings of Prophets, or other inspired persons of lower rank, in the time of the gospel-dispensation, were not canonical, or of authority; excepting only the historical writings of *Mark* and *Luke*; which undoubtedly were universally received, as has been shewn abundantly. And we have in particular seen, that they were received by our great author.

A. D.

247.

3. In the passages just cited we have seen a very valuable testimonie to divers parts, or books of the New Testament; as the Gospels of *Matthew* and *John*, particularly the begining of this Gospel; the Acts of the Apostles also distinctly cited by *Dionysius*, and express mention of St. *Paul's* Epistles. He likewise assures us, that the first Catholic Epistle ascribed to *John*, was writ by the Apostle and Evangelist. He so describes the second and third Epistles ascribed to *John*, as to satisfy us he meaneth the same we still have. And he speaks of these three Epistles in such a manner, as to confirm the testimonies of other writers about this time; that they were all well known; the first universally acknowledged, as the Apostle *John's*; and the other two also ascribed to him, but

A. D.
247.

not altogether received without dispute. Lastly, with regard to the book of the Revelation, *Dionysius* bears witness, not only that *Nepos* founded his doctrine upon it, but likewise that it was in high esteem with many other of the brethren.

4. We have seen *Dionysius's* observations upon the book of Revelation, which I think must be allowed to be a good critique for those times. *Dionysius* was a learned man, and perhaps he had some considerable assistance from more ancient writings of the same kind. He actually speaks of some before him, who had criticised every period of this book. Whether he means *Caius* only, or some others likewise; I believe my readers may joyn with me in wishing, that we had them all before us, together with *Nepos's* book against the Allegorists, and *Dionysius's* answer in his books of the Promises, entire. However, we should be thankful for what we have, and duly improve it.

5. It may be questioned, whether this critique of *Dionysius*, about the middle of the third centurie, or any other critique whatever, can be sufficient to induce us to doubt of the genuineness of the Revelation, which

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(4) See
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Pin. Diff
69. Fr.
XXVI.

by many ancient authors is expressly ascribed to *John* the Apostle and Evangelist. Besides, *Dionysius's* critique may be criticised, and perhaps the force of several of his observations may be abated. There are divers learned men, who have professedly examined *Dionysius's* argument; to whom (*t*) the reader is referred, though I intend to borrow some of their remarks, as well as add some of my own.

A. D.

247.

6. Here I desire to begin with considering what *Dionysius* alleges from others, which consists of several particulars.

*Objections
of some
before Di-
onysius.*

For 1.) he says, that *some before him had utterly rejected this book, criticising every period, or section, and shewing it to be throughout unintelligible.* Here I can't but say, it appears to be a defect in *Dionysius*, that he has not named some of these critics, nor informed us of their character, nor time:

(*t*) See Mill. Prolegom. n. 161. . . . 180. The Bishop of London's third Pastoral Letter. p. 58. . . . 60. Mr. Leonard Twiss's Critical Examination of the late New Text and Version of the N. T. Part iii. p. 105. . . . 121. Beausobre et Lefant, leur Preface sur L' Apocalypse. p. 606. . . . 608. Du Pin. Diff. Prelim. sur la Bible Liv. ii. Ch. ii. § 13. p. 68, 69. Fr. Ad. Lampe Prolegom. in Joann. L. i. cap. vii. n. xxvii. . . . xxviii. p. 126. . . . 130.

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Unless we could suppose, that he had done this in some other part of his work not transcribed by *Eusebe*; or that there were some reason to think he might suppress their names out of tenderneſſe, it being not very popular to write against the book of the Revelation; or those authors having expressed themselves in an offensive manner, and taken too great liberties in opposing that book. *Mill* (u) thinks, that *Caius* only is intended, though *Dionysius* speaks in the plural number. And he flourished not above forty years before our author. And indeed part of what *Dionysius* allegeth afterwards from the writers before him suits what (Z) *Eusebe* has in another place transcribed from *Caius*. But as *Dionysius* speaks in the plural number, I think it reasonable to understand him of more than one. For though we know not at this time of any one Catholic writer by name, before *Dionysius*, who had disputed the genuineness of the Revelation, except *Caius*, it is not unlikely there might be more. It is not very easie to be supposed,

(u) *Caium intelligit, &c. Mill. Proleg. n. 163. vid. ibid. 161.*

(Z) See before ch. xxxii. p. 32. &c.

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that *Caius* should be altogether singular. If he was the first, so plausible a writer would not be without followers. That there had been some controversies about the book of the Revelation before the time of *Dionysius*, may be argued from a work of St. *Hippolytus*, formerly (A) taken notice of, supposed to be writ in defense of St. *John's* Gospel and the Apocalypse; or possibly, to shew, that both these books came from that Apostle, and that the Revelation was writ by no other than him who writ the Gospel. It seems to me to be to very little purpose to say, that no catholic authors had written against the genuineness of the Revelation before *Dionysius*, except *Caius* only, because neither *Eusebe* nor *Jerome* has mentioned them. For *Jerome* had his chief dependence on *Eusebe*. And if they were not mentioned by him, we have no great reason to expect them in *Jerome*. It ought farther to be observed, that scarce any beside *Eusebe* have taken particular notice of that passage of *Caius* against the book of the Revelation; and that *Eusebe*, who here transcribes this passage of *Dionysius*,

(A) See Vol. iii. Ch. xxxv. p. 110, 111.

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does not contradict him. Once more, it ought to be observed, that *Dionysius* did not, so far as we know, mention *Caius* by name. As he omitted a particular mention of him, a Catholic writer, though probably he had some assistances from him; there may have been other writers of the church, to whom he refers, though he has not named them.

2.) They objected against the title, *that it is improperly called a Revelation, which is so obscure*. But I take this to be a trifling objection. The author, if he pleased, might call that a revelation, which had been communicated to him in an extraordinarie manner; though he had received it, and was to represent it in a figurative and emblematical stile. Besides, it is often spoken of as a prophetic. See Ch. i. 13. xxii. 7, 10, 18, 19. And it is no strange thing, that prophecies should be obscure, when delivered, and for some time after. See 1 *Pet.* i. 10, 11, 12. and *Luke* xxiv. 25, 26, 27, 32, 44, 45, 46.

3.) They sayd, *that the inscription is false, for the book was not writ by John, nor by any Apostle, nor by any holy and ecclesiastical man, but by Cerinthus*. But all, or most of these assertions

(w)
109.
(x)

assertions are without ground and reason. The author was certainly a holy man, and the book is a truly pious and religious book. I suppose I may appeal to every man of taste, if the book is not writ in a high strain of piety? And therefore it follows, that the writer's name is *John*, as he calls himself. For so good a man could not be a downright liar and impostor. Consequently likewise, *Cerintbus* could not be the author, unless he also was called *John*.

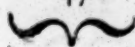
But there are other things, chiefly two, which are usually sayd by learned men in answer to that assertion, that *Cerintbus* was the author of the Revelation: *first*, that (*w*) the Revelation contradicts many of *Cerintbus*'s opinions, and therefore could not be the work of *Cerintbus*. *Irenaeus* (*x*) informs us, that among other things *Cerintbus* denyed, that God made the world; whereas the writer of the Revelation often teaches the contrarie. See *Rev.* iv. 11. x. 6. Another point of *Cerintbus* was, that *Christ* did not suffer, but *Jesus* only. But the author of

(*w*) *Vid. Mill. Proleg. n. 167. Mr. Tawells, as before, p. 109.*

(*x*) *Iren. lib. i. cap. 26. al. 25.*

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the Revelation calls *Jesus Christ*, not *Jesus* alone, *the first begotten of the dead*; and adds, that the same *Jesus Christ* washed us from our sins in his own blood. Rev. i. 5. Again v. 7. He says of the entire *Jesus Christ*, that he was *pierced*. It is therefore improbable to the highest degree, that *Cerintbus* should write the Revelation under the name of *John*. For had he meditated such a fraud, in favour of his *Millennium*, he would have so contrived it, as not to hurt his other equally favourite opinions. Secondly, 'tis sayd, that the Revelation does not establish *Cerintbus's* notions of the *Millennium*, as it is described by the objectors, but directly contradicts and overthrows them. For (y) the author of the *Apocalypse* expressly tells us, that *fleshly impurity shall keep men from entering into the New Jerusalem*. Or, (z) in other words, *St. John* describes his *Jerusalem*, as inhabited by none but pure and holy persons. Rev. xxi. 27. xxii. 14, 15. Whilst *Cerintbus's Jerusalem* was to be the residence of the earthly and the sensual. His citizens were to serve their passions and their pleasures: whilst the men of *John's*

(y) Mr. Twells, as before, p. 110.

(z) Mr. Twells p. 101.

Jerusalem were to serve God and the Lamb.

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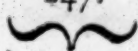
Rev. xxii. 3. Or, as it is happily expressed by a great (a) Author: "*His Millenarie state* was not the life of *saints*, as the *Apo-*
calypse represents it, but the life of *liber-*
tines."

As for the *first* of these reasons, it appears to me not only just, and solid, but alone sufficient to overthrow the objection, and to shew that *Cerintbus* did not compose the Revelation. But with regard to the *second* answer, with all due submission, I would say, that I am not fully satisfied, that it is just. For, allowing the character here given of *Cerintbus* by enemies to be in the main right and true; that he was a carnal man, and too fond of sensual enjoyments; still there is nothing impure or vicious, in their description of his *millenarie* state. They do not say, he taught, that the kingdom of *Christ* should consist in riot, and excess, and intemperance, adulteries and all manner of uncleanness; but in *eating and drinking, and nuptial entertainments, and other festivities*; none of which are unlawful. It is true,

(a) *My Lord of London in his Third Pastoral Letter, p. 58.*

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this was low and mean. But such was the notion of all the *Chiliasm*s at that time, so far as appears. *Eusebe* says, *Nepos* taught, that the promises made to the saints in the Divine Scriptures were to be fulfilled in a Jewish sense; affirming, that there would be a certain thousand years of bodily pleasures upon this earth. And he supposed he could defend that notion by the book of *Revelation*. *Dionysius* likewise assures us, that they who admired *Nepos*'s book, suffered not the weaker of the brethren to conceive any thing great and magnificent, either of *Christ*'s future glorious appearance, or of our gathering together and likeness to him; but only to expect in the kingdom of God poor and mortal things, and such as we now enjoy in the present state.

Here is a fair occasion for me to consider, what was the notion of the *Chiliasm*s, or *Milennarians* of that time, who in other respects were orthodox: and likewise, whether *Cerintus* was a *Chiliasm*, of which, though it is generally taken for granted, I have some doubt, because *Irenaeus* (b) says nothing of it. But though I defer a particular discussion

(b) *Vid. Iren. Con. Haer. L. i. cap. 26. [at. 25.] et Lib. iii. cap. xi. init.*

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(c) *Haer.*

(d) *Vid.*

(e) *Vid.*

(f) *Till.*

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Ch. XLIII. of Alexandria.

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of those points, there are some things to be taken notice of here, and which I have reserved for this place. Otherwise I should have observed them before, either in the historie of the affair of *Nepos*, or in the account of *Dionysius's* works.

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For *Theodoret* expressly (c) says, that, beside *Caius*, and others, our *Dionysius* likewise writ against the heretic *Cerinthus*. But it is (d) very probable, that *Theodoret* means only these two books, of the *Promises*, or some part of them.

On the other hand *Jerome* says, that *Dionysius* writ against *Irenaeus*, who is among the most orthodox writers of the church: intending neverthelesse, as is (e) supposed, the same books that *Theodoret* does, those writ against *Nepos*. For the two books against *Nepos* being against the *Millenarians* in general, as (f) *Tillemont* says, they were by consequence against *Irenaeus*, who was one of the most celebrated defenders of that opinion. And it is likewise easie to suppose, that he was here confuted by name.

(c) *Haer. Fab. l. 2. cap. ii.*

(d) *Vid. Tillem. S. Den. d' Alex. Art. x.*

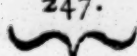
(e) *Vid. Pagi Crit. 263. n. ii.*

(f) *Tillemont, as before.*

Jerome's

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Jerome's words in his *Commentarie* upon the Prophecies of *Isaiab* are so remarkable, and so much to our present purpose, that I shall venture to transcribe them. " If (g) " we understand the Revelation literally, we " must judaize; if spiritually, [or, *figura-* " *tively* ;] as it is writen, we shall seem to " contradict many of the ancients, particu- " larly *Latins*, *Tertullian*, *Victorinus*, *Lac-* " *tantius*; and *Greeks* likewise, especially I- " *renaeus* Bishop of *Lyons*; against whom " *Dionysius* Bishop of the church of *Alexan-* " *dria*, a man of uncommon eloquence, " writ a curious piece, deriding the fable

(g) . . . et qua ratione intelligenda sit Apocalypsis Johan- nis, quam si juxta literam accipimus, judaizandum est; si spiritualiter, ut scripta est, differimus, multorum veterum videbimur opinionibus contraire, Latinorum, Tertulliani, Victorini, Lactantii; Graecorum, ut caeteros praetermittam, Irenaei tantum Lugdunensis episcopi faciam mentionem: ad- versus quem vir eloquentissimus Dionysius, Alexandrinae ec- clesiae pontifex, elegantem scribit librum, irridens mille an- norum fabulam; et auream atque gemmatam in terris Jere- salem; instaurationem templi; hostiarum sanguinem; otium Sabbathi; circumcisionis injuriam, nuptias, partus, libero- rum educationem, epularum delicias, et cunctarum gentium servitutem: rursusque bella, exercitus, ac triumphos, et su- peratorum neces, mortemque centenarii peccatoris. Cui duo- bus voluminibus respondit Apollinarius, quem non solum suae sectae homines, sed et nostrorum in hac parte dumtaxat plurima sequitur multitudo; ut praesaga mente jam cernamus, quantorum in me rabies concitanda sit. *Hieron. in Es. l. 18. in Proem. p. 477, 478. Ed. Bened.*

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p. 671.

(b) V

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25. p. 72

“ of a thousand years, and the terrestrial
 “ *Jerusalem*, adorned with gold and precious
 “ stones; rebuilding the temple, bloodie (B)
 “ sacrifices, sabbatical rest, circumcision,
 “ marriages, lyings-in, nursing of children,
 “ dainty feasts, and servitude of the nations;
 “ and again after this wars, armies, tri-
 “ umphs, and slaughters of conquered ene-
 “ mies, and the death of the finer a hundred
 “ years old. Him *Apollinarius* answered in
 “ two volumes, whom not only the men of
 “ his own sect, but most of our own people
 “ likewise follow in this point. So that it
 “ is no hard matter to foresee, what a mul-
 “ titude of persons I am like to displease.”

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Thus writes *Jerome*.

And it must be owned, that the orthodox
Cbiliasts or *Millenarians* do speak of a thou-
 sand (b) years reign of *Christ* before the gene-

(B) *bloodie sacrifices*.] Those words deserve to be taken notice of, as affording a remarkable instance of agreement between the *Millennium* of the orthodox *Christians* (of which *Jerome* here speaks) and of *Cerintbus*, as above described. See p. 671.

(b) Verum ille, cum deleverit injustitiam, judiciumque maximum fecerit, ac justos, qui a principio fuerunt, ad vitam instauraverit, mille annis inter homines versabitur, eosque justissimo imperio reget. *Lactant. l. vii. cap. 24. p. 722.* Eodem tempore fiet secunda illa et publica omnium resurrectio, in qua excitabuntur injusti ad cruciatus sempiternos. *id. cap. 25. p. 728. f. Conf. Iren. l. v. cap. 31. et seqq.*

ral

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ral resurrection; which good men, having been raised up from the dead, should spend on this earth; when there shall be (i) an extraordinary plenty of the fruits of the earth; when also (k) they shall feast upon them; when (l) *Jerusalem* shall be rebuilt; when likewise there will be marriages and bringing forth of children. But that they believed marriage and fruits of marriage to belong to any of the raised saints, does not appear to me a clear point. *Origen* (m) and (n) some others speak, as if this was the expectation of the *Chiliasm*; even of such as were or-

(i) Sol autem septies tanto, quam nunc est, clarior fiet. Terra vero aperiet fecunditatem suam, et uberriimas fruges sponte generabit. Rupes montium melle sudabunt: per rivos vina decurrent, et flumina lacte inundabunt. *Lact. ib. cap. 24. p. 724. Conf. Iren. ib. cap. 33. n. 3.*

(k) . . . non facient omne terrenum opus, sed adjacentem habebunt paratam mensam a Deo pascentem eos epulis omnibus. *Iren. ib. n. 2.* Tales itaque promissiones manifestissime in regno iustorum istius creaturae epulationem significant. *ib. cap. 34. n. 3.* Et hoc est triclinium in quo recumbent, qui epulantur vocati ad nuptias. *cap. 36. n. 2.* Vivent itaque homines tranquillissimam vitam, et copiosissimam. *Lact. ib. cap. 24. p. 726. in.*

(l) Haec autem talia universa non in supercoelestibus possunt intelligi: . . . sed in regni temporibus revocata terra a Christo, et reaedificata Hierusalem, secundum characterem quae facta est Hierusalem. *Iren. ib. cap. 35. num. 2.*

(m) Vid. Orig. de Princ. L. 2. cap. xi. n. 2. p. 104. *Beza et Comm. in Matth. p. 498. E. Huet.*

(n) ap. Phot. Cod. 232. p. 893. n. 10.

thodox

thodox, as it seems, at least of (o) some of them: which Origen therefore (p) mentions with great concern of mind, being apprehensive, that such an opinion, if known by the Heathens, might be a reproach upon the Christian religion. And (q) St. Jerome, immediately after the words just cited from him, insinuates the same thing of the orthodox Millenarians of his time. For which reason he reminds them of the saying of our Lord and Saviour: *Ye do err, not knowing the scriptures, nor the power of God. For in the resurrection they neither marry, nor are given in marriage: but are as the angels of God.* Mat. xxii. 29, 30. Jerome (qq) writes to the same purpose in another

(o) καὶ μετὰ τὴν ἀνάστασιν. . . ἐσθίειν ἡμᾶς μέλλειν τὰ τοιαῦτα ἐσθίαι, καὶ πίνειν τινες δὲ καὶ τεκνοποιεῖν. Philoc. cap. 26. p. 99. Cantabr. Select. in Psal. p. 570. B. C. Bened.

(p) ταῦτα δὲ θαλάσσια καὶ εἰς τῆς ἀπὸ τῶν ἰθνην, μεγάλης ἰσχυρίας εἶναι ἀπενέγκασθαι ποιήσει τὸν χριστιανισμόν, πολλὰ θελήματα δόγματα ἔχοντων τινῶν ἀλλοτριῶν τῆς πίστεως. Origen. ib.

(q) quibus non invideo, si tantum amant terram, ut in regno Christi terrena desiderent; et post ciborum abundantiam, gulaeque ac ventris ingluviem, ea quae sub ventre sunt quaerant. De quibus apostolus Paulus: *Esca, inquit, ventri; et venter escis*: Deus autem et hunc et illas destruet. [1 Cor. vi. 13.] Et, non est regnum Dei cibus et potus. [Rom. xiv. 17.] Et Dominus atque Salvator: *Erratis, inquit, nescientes scripturas, neque virtutem Dei. In resurrectione enim neque nubent, neque nubentur: sed erunt similes angelorum.* Hieron. ibid.

(qq) Nunc breviter perstringendum est, quid plurimi de hoc loco sentiant, . . . Judaei et nostri Semijudaei, qui auream at-

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other place of his Commentaries upon the same Prophet. But (r) *Irenaeus*, and (s) *Lactantius*, who were Millenarians, don't express themselves in that manner. What they say is, that at the time of the first resurrection there will be found some good men living upon the earth, and that of them in the space of a thousand years shall be born a numerous race, a godly seed: over whom likewise the raised saints are to reign, and by whom they are to be served. Pleasing delusion!

que gemmatam de coelo exspectant Jerusalem, haec in mille annorum regno futura contendunt: quando omnes gentes serviturae sunt Israel. . . et omnes oves Cedar congregentur; arietesque Nebajoth veniant, ut immolentur super altare templi, quod fuerit extructum. De insulis quoque, et maxime navibus Tharxis, volare filias illius ut columbas, auri et argenti divitias conferentes. . . Haec illi dicunt, qui terrenas desiderant voluptates, et uxorum quaerunt pulchritudinem, ac numerum liberorum. *Hieron. Comm. in Is. cap. LX. 1, 2, 3, &c. p. 446, 447.*

(n) . . . et illos quos Dominus in carne inveniet, expectantes eum de coelis, et perpeffos tribulationem, qui et effugerint iniqui manus: Ipsi sunt, de quibus ait propheta: *Et derelicti multiplicabuntur in terra.* Et quotquot ex credentibus ad hoc praeparavit Deus, ad derelictos multiplicandos in terra, et sub regno sanctorum fieri, et ministrare huic Jerusalem, &c. *Iren. l. v. cap. 35. sub init.*

(s) Tum qui erunt in corporibus vivi, non morientur; sed per eosdem mille annos infinitam multitudinem generabunt; et erit eorum soboles sancta, et Deo cara. Qui autem ab inferis suscitabuntur, ii praeerunt viventibus, velut iudices. *Lact. ib. cap. 24. init. p. 722.*

But

But I add no more at present relating to this matter. I shall only refer in the margin (t) to some ancient writers, beside those already cited, who may be consulted by such as have leisure.

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However, I would now mention a few observations relating to the passage of *Dionysius* under consideration.

Observations.

(1.) I am now better satisfied, than (C) formerly, that when *Caius* spoke of a book of Revelations, which he ascribed to *Cerintbus*, he meant our Revelation, writ by *John*.

(2.) I take it for granted, that by some of the arguments above alleged, it has been fully shewn, that the supposition of the Revelation having been writ by *Cerintbus* is without foundation.

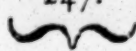
(3.) The descriptions of the *Millennium* of *Cerintbus* and of the catholic *Christians*, as given by those who were not Millenarians, is much the same.

(t) Vid. *Iust. M. Dial. cum Tryph. p. 307. et seq. Paris. Euseb. H. E. L. 3. cap. 24. Gennad. de Ecc. Dogm. ap. August. in app. T. 3. cap. 55. Ed. Lovan. in app. T. 3. cap. 25. Ed. Bened. Tertullian. Contr. Marc. L. 3. cap. 24. Philastr. Haer. 59. De Chilonetitis, p. 119. Ed. Fabric.*

(C) See Vol. iii. Ch. 32. p. 32, 33, &c.

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(4.) Therefore it is of no importance to shew, that the Revelation does not establish *Cerintus's* notion of the *Millennium*. For neither does it, in the opinion of most learned men among the moderns, confirm the notions, which some ancient Catholics had of a *Millennium*: though they certainly grounded their sentiments upon the Revelation, and upon other books of the Old and New Testament, universally received.

(5.) It follows likewise, that there is not, as (u) Mr *Lampe* thought, any good ground to conclude, that *Cerintus* corrupted and interpolated the genuine Revelation of St. *John* to support his fond expectation of a *thousand years* to be spent in *nuptial festivities*, and other such like *sensual enjoyments*: for many Catholic, or orthodox *Christians* had the same expectations, though they used our book of Revelation pure and uncorrupted. There

(u) Hanc inter alia inde subnatam auguror, quod Cerinthus Haereticus Apocalypsin Apostoli quibusdam in locis, praesertim ubi ultima ecclesiae fata proponuntur, corruperit, quam corruptam alii cum ipsa Joannis Apocalypsi confuderunt. *Fr. Ad. Lampe Proleg. in Joann. l. i. cap. 7. n. xxix. p. 129.* Jam vero nostra Apocalypsis nihil habet de regno Millenario Hierosolymis erigendo, neque de voluptatibus corporis aut festis nuptialibus mille annorum spatio continuandis. . . . Neque tamen prorsus aliam, sed certis tantum locis corruptam, atque ad Cerinthi mentem accommodatam fuisse colligo. *ib. p. 130.*

might

might be likewise other arguments insisted on to shew, that this supposition is groundless and fictitious; as, that *Cerintbus* is not charged by the ancients with this crime, of interpolating the Revelation: and, that if he had interpolated and altered this book to make it favourable to his notions about an expected *Millennium*; he would also have made it agreeable to his other peculiar sentiments, of which he was equally fond.

We have now considered the objections of some before *Dionysius*, which he does not adopt.

7. We are in the next place to consider *Dionysius's* own objections, which seem to be more material. *Dionysius's*
Objections.

The general design of *Dionysius's* argument is, that the writer of the Revelation is not *John* the son of *Zebedee*, one of *Christ's* twelve Apostles, writer of the Gospel and the first Catholic Epistle, because the Revelation differs very much from those other pieces in several respects.

1.) *The Evangelist* no where puts down his name, neither in the Gospel, nor in the Epistle: but the writer of the Revelation mentions him- *First Ob-*
jection.

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Answer.

(1) Though St. *John* has not expressly named himself in his Gospel, he has there so (*w*) described himself, as that it is impossible not to know him. And, as for the Epistles, they to whom they were sent could not be ignorant from whom they came.

(2.) The other Evangelists have forbore to mention their names, as well as *John*. Nor is there any name prefixed to the Epistle to the *Hebrews*.

(3.) The character of a Prophet is different from that of an Evangelist. The Apostle might omit his name in his other writings, and yet put it here; where indeed he was obliged to put it in conformity to the ancient Prophets, who had inserted their names at the beginning, and in other parts of their prophecies: And above all *Daniel* frequently mentions himself, whose manner the Apocalyptic writer useth more than that of any other ancient Prophet whatever.

A Remark. But I question whether this last observation can be allowed, as fully satisfactorie. For,

(*w*) See *John* xxi. 24. and other places.

if

if the Apostle, who had omitted his name in his other works, mentioned it here in imitation of *Daniel*, and other ancient Prophets: Why did he not also specify the time of his prophecies or visions, by declaring the reign, and year of the reign of the Prince or Emperour, in whose time they were received; as is usual with the ancient Prophets, and (x) *Daniel* in particular?

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2.) *Dionysius objects*, That though the writer of the Revelation calls himself *John*, yet he has not shewn us, that he is the Apostle. For he does not say, as in the Gospel, that he is the disciple whom the Lord loved, nor who leaned on his breast, nor the brother of James, nor that he is one of them that saw the Lord: whereas, he would have mentioned some of these particulars, if he had intended to discover himself, and to have it thought that he was the Apostle of that name. To this several things may be (y) replied.

Second Ob-
jection.

(1.) The author of the Revelation calls himself *John*, without any farther distinction.

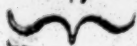
Answer.

(x) See *Daniel* Ch. vii. 1, 2. viii. 1. ix. 12. x. 1. xi. 1.

(y) See, beside Mill. *Prolegomena* n. 174. Mr. Twells, as before, Part. iii. p. 21, &c.

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tion, and therefore he is likely to be the principal person of that name then living; that is, *John* the Evangelist. For such an one is ordinarily and sufficiently distinguished by his bare name, and needs no additions. But when a person inferior to others of the same name is mentioned, common perspicuity requires an additional title to prevent mistake. Since therefore throughout the *Apocalypse*, the person that saw the visions, and committed them to writing, is barely stiled *John*; it is obvious thence to imagine, that none but *John* the Apostle and Evangelist is meant by that name.

(2.) The (z) author of the Revelation was
Rev. i. 2. one, who had *bore record of the Word of God, and of the testimonie of Jesus, and of the things which he had seen.* It is added,
 “ That (a) the concluding words of this
 “ verse, *the things which he saw*, undoubtedly
 “ appropriate all that goes before to *John*
 “ the Apostle. For, had any *John* then
 “ living seen the transactions of the Gospel,
 “ save *John* the Apostle?”

(z) See Mr. Twells, as before, p. 22, 23.

(a) *ibid.*

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A Remark.

So Mr. Twells. But all those words may be very properly understood (*) of this book, the Revelation, or the things contained in it. For the book begins thus Chap. i. v. 1. *The revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass: and he sent and signified it by his angel unto his servant John.* Then in the second verse the writer says, that he discharged his office in this book, having therein faithfully recorded the word of God, received from Jesus Christ, and all the visions he had seen. v. 2. *Who bare record of the word of God, and of the testimonie of Jesus Christ, and of all things*

(*) The note of Mrs. de Beausobre and Lenfant upon those words is this: "Who bare record of the Word of God and of the testimonie of Jesus Christ. See 1 John i. 1. and John xxi. 24. For though it is not certain, that the Gospel of St. John was then writ, it sufficeth, that the Apostle had by word of mouth preached the same things that are in his Gospel. This place, says St. Ambrose, *shews, that this book was not writ by any other John than he who writ the Gospel.* Nevertheless these words may be also applyed to the Apocalypse itself." On peut pourtant aussi rapporter ces paroles à l'Apocalypse même. It ought to be remarked, that the piece, from whence that observation is taken, is not really St. Ambrose's, though sometimes ascribed to him; but the work of some writer of the eighth centurie, or later, as those Commentators well knew; but, for brevity sake, I suppose, they quoted it by the name of St. Ambrose. *Vid. Ambrosii Opera. T. 2. p. 497, 498, 499. in App.*

that

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that he saw.

This seems a very natural and obvious sense of these words. And, that it is the real design and meaning of them, may be confirmed by comparing them with the beginnings of some of the books of the ancient Jewish Prophets; as Is. i. 1. *The vision of Isaiah, the son of Amos, which he saw. . . .* Ezek. i. 3, 4. *The word of the Lord came expressly unto Ezekiel the Priest, . . . and I looked . . .* In these words therefore the writer, after the manner of many other good writers, sets before his readers, in brief, the design and substance of the whole book.

(3) “ The (b) Revelation is the work of
“ that *John*, who was in the isle of *Patmos*
“ for the testimonie of the Gospel, which
“ was then the peculiar case of *John* the
“ Apostle: which circumstance not only
“ agrees with the historie of *John* the E-
“ vangelist, but is also peculiar to him, and
“ marks him out as effectually, as if he had
“ been expressly so called. For (c) the ancients

(b) *Mr. Twells, as before, p. 24.*

(c) “ See Clem. Alex. in his book, *Quis Dives salvetur.*
“ cap. 42. p. 959. Tertul. de Praescr. Haer. c. 36. Euseb.
“ Chron. ad ann. Domit. 14. and H. E. l. 3. c. 18. 20. Of
“ the same mind were Epiphanius and Sulpitius Severus, and
“ Jerome in Cat. V. I. and in L. i. contr. Jovin. c. 14.” See
Mr. Twells in a Note p. 24.

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“ declare, that this *John* was banished in the
“ later end of *Domitian's* reign to that island.
“ But we do not find from ecclesiastical mo-
“ numents, that any other named *John* was
“ at this time banished into the isle of *Pat-*
“ *mos.*”

I have been unwilling to omit this obser- *A Remark.*
vation. But perhaps some will think it not
very properly mentioned in this place. They
may say, that this serves to shew, that some
ancient writers did own the Revelation was
writ by the Apostle *John*. And it would be
fitly enough insisted on in an account of their
testimonies concerning it: But it ought not to
be mentioned as a distinct consideration.
For those writers, supposing this book to
have been writ by *John* the Apostle, con-
cluded thence, that he was banished into the
island of *Patmos*.

(4.) “ The (d) epistle of *John* to the se-
“ ven churches of the *Minor*, or *Proconsular*
“ *Asia*, and consequently the Revelation it-
“ self, was most probably written by that
“ *John*, who had the immediate and parti-
“ cular care of those churches; namely,

(d) *Mr. Twells, p. 25.*

“ *John*

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" *John* the Apostle. For the presidency of
" our Apostle is a fact attested by early anti-
" quity. *Eusebe* (e) tells us from tradition,
" that upon the dispersion of the Apostles,
" *Asia* fell to *John*'s lot. And as *Ephesus*
" was the principal city of the province,
" there *John* chiefly resided; visiting and di-
" recting the neighbouring churches, as oc-
" casion required."

These things therefore may be reckoned
sufficient to signify to every one, who is the
author of this book. He calls himself
John. He is one who bore record of the
word of God. He had been in the isle of
Patmos for the testimonie of *Jesus*. He
writes to the seven churches of *Asia*, where
the Apostle and Evangelist is supposed to
have presided.

A Remark.

So it has been argued by learned men.
And certainly these are particulars that de-
serve consideration, though they be not all
of equal importance, as has been shewn in
passing along. They are of use to weaken
this objection of *Dionysius*. But whether
they confute and overthrow his argument, I

(e) *Hist. Ec. l. 3. cap. i.*

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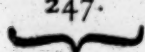
can't certainly say. It had been very easie, in my opinion, for the Apostle to design, or describe himself in a more peculiar and distinguishing manner, if indeed he was the author of this book. And since the writer of the Revelation, as *Dionysius* observes, nameth himself more than once, and calleth himself *our brother, and companion*, and says, he was in *Patmos* for the testimonie of *Jesus*: why did he not somewhere say, that he was the disciple whom *Jesus* loved, or who leaned upon his breast; and that he was an eye-witness of the word, or of the sufferings of *Jesus*; or, plainly call himself *Apostle*? As the writer seems willing enough to characterise, and describe himself; it may be thought somewhat strange, that he has not plainly expressed some such characteristics as these, if they belonged to him.

3.) *Dionysius* objects, that the Revelation does not mention the Catholic Epistle, nor the Epistle the Revelation. Third Objection.

But I think this observation to be of little moment. For, not to say any thing here about the exact time of writing any of these pieces; of the Gospel, or the fore-mentioned Epistle of *St. John*, or of the Revelation; Answer.
nor,

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nor, which was first, or which last written: it is not the custom of the sacred writers to quote themselves, or refer to their own works. When they write more than one epistle to the same churches, or persons, they make mention of their former epistle to those churches, or persons. This is natural, and it is done by St. Paul. But in his Epistle to the *Romans*, though he had then writ several Epistles, he does not there say any thing of those former Epistles.

Fourth Ob-
jection.

4.) *Dionysius* argues, that there is a great likenesse of sentiment and expression between the Gospel and Catholic Epistle of *John*: but that the Revelation is quite different, without any affinity or resemblance, not having so much as a syllable common to them. By way of reply to this several things have been sayd.

Answer.

(1.) As, that (f) this argument taken from the difference of stile is altogether insignificant, and of no consequence. For allowing it to be true, that there were as great a difference, as *Dionysius* asserts; every body knows, that the stile of historie is very different from that of an epistle, or a prophetic.

(f) See *Beaufobre and Lenfant Preface sur l'Apocalypse* p. 607.

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(g) Mr. 2

(b) Mr. 7

(i) Vid. M

(k) See the

60.

The stile of historie is simple, of an epistle familiar, and that of prophecie is grand and sublime, as certainly is the stile of the Revelation.

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(2.) Another (g) part of the answer is by denying the fact. The difference between the Revelation and the acknowledged writings of St. *John* is not so great, as represented by *Dionysius*. Nay it is sayd, “ there (b) is in many instances a conformity both “ of sentiment and expression between the “ Revelation and the uncontested writings “ of *John* the Apostle. And this agreement is so remarkable, as to be itself no “ bad argument, that they were all written “ by one hand. For, how else could there “ be any tolerable resemblance of this sort “ in writings of so different a nature?” Divers such coincidences have been observed by (i) learned men. “ In (k) the Revelation “ it is said of *Christ*, that *his name is called*, *Rev. xix.* “ *the Word of God*; and in the Gospel of St. 13.

(g) *Mr. Twells p. 112.*(b) *Mr. Twells, as before.*(i) *Vid. Mill. Proleg. n. 176, 177.*(k) *See the Bishop of London's Third Pastoral Letter. p. 59,*

- A. D. " *John* he is stiled the *Word*, and in his first
 247. " Epistle, *the Word of life*. In the Reve-
 Job. i. 1. " lation he is called the *Lamb*; and in the
 1 Job. i. 1. " Gospel of St. *John*, the *Lamb of God*. In
 Rev. v. " the Revelation the name of *Christ* is, He
 6, 12. " *that is true. . . . he that is faithful and true*;
 Job. i. " and in the Gospel of St. *John*, *he that is*
 24, 36. " *true. . . . full of truth, and the truth*. In
 Rev. iii. " the Revelation *Manna* is applyed to spiri-
 7. " ritual food; and so it is applyed in the
 . . xix. " Gospel of St. *John*. In the Revelation it
 11. " is sayd, *And every eye shall see him, and*
 Job. i. " *they also which pierced him*; and in the
 14. " Gospel of St. *John* from the Prophet *Za-*
 . . xiv. 6. " *charie, They shall look on him whom they*
 1 Job. v. " *pierced*. In the Revelation *Christ* sayeth:
 20. " *If any man hear my voice, and open the door,*
 Rev. ii. 7. " *I will come in to him, and sup with him,*
 Job. vi. " *and be with me*. In the Gospel of St.
 32. " *John: If a man love me, he will keep my*
 Rev. i. 7. " *words: and my father will love him, and we*
 Jobn xix. " *will come unto him, and make our abode*
 37. " *with him.*"

These are instances of agreement between the Revelation and the confessed writings of St. *John*, which are commonly insisted on. But I own, I have scruples with regard to divers

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divers of these instances. May I then be allowed to propose some difficulties upon this head, and to go over again each of these particulars? When I have done so, I will add a few other.

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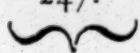
[1.] “*In Rev. xix. 13. Christ is called the Word of God.*” But there is no parallel to that expression that I know of in St. John’s confessed writings. Indeed at the beginning of his Gospel he speaks of *the Word*, and at the beginning of his first Epistle of *the Word of life*: but still here is a difference. Mr. Twells (1) says; “*in Rev. xix. 13. Christ is termed the Word of God.* And every one knows, “that he is more frequently so stiled in the “uncontested writings of St. John than “elsewhere.” But though Mr. Twells says, *every one knows* this; I must entreat him to make an exception for me, till some body has shewn me the several texts of St. John’s uncontested writings, where *Christ* is so called: for, at present I do not know of one.

[2.] “*Then Christ is called the Lamb of God in the Gospel of St. John, and the Lamb in the Revelation.*” But here is no exact resemblance. For, in the Gospel

(1) *As before, p. 28.*

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Christ is called *the lamb of God*; in the Revelation *the lamb*. In the Gospel *Christ* is but twice only called *the lamb of God*, and that by *John the Baptist*. But in the Revelation he is very frequently called *the lamb*. And besides, he is compared to a lamb in other books of the New Testament; as 1 *Pet.* i. 19. See likewise *Acts* viii. 32.

[3.] “ In Rev. iii. 7, 14. and again Ch. xix. 11. *Christ* is (m) emphatically stiled “ ὁ ἀληθινός, *he that is true*. And the very “ same character is given to him. 1 *John* v. “ 20. See also *John* i. 14. and xiv. 6. But “ such expressions occur no where else.” So argues Mr. *Twells*. And it may be owned, that this is somewhat remarkable. But still, as *Dionysius* observed, the word *truth*, so common in *St. John's* Gospel and Epistles, is wanting in the Revelation. And it may be sayd, that equivalent things are found in the writings of *St. Paul*, and other books of the New Testament; as when *Paul* says of *Christ*, that before *Pontius Pilate* he witnessed a good confession: And when the gospel is called *the truth*, or the word of *truth*, as it

1 *Tim.* vi.

13.

(m) See Mr. *Twells*, p. 28.

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often is. And even insidious enemies were obliged to give our Lord the character of a sincere teacher of truth, as recorded, Matt. xxii. 16. *Master, we know, that thou art true, and teachest the way of God in truth.* See also Mark xii. 14. A. D. 247.

[4.] "In Rev. ii. 17. are these words: *To him that over-cometh, will I give to eat of the hidden Manna. And spiritual food is spoken of under the image of Manna in John vi.*" But I can't perceive these texts to be parallel. However (n) Mr. Twells lays a good deal of stress upon this coincidence.

[5.] "In Rev. i. 7. *Behold, he cometh with clouds, and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail, because of him.* In Zach. xii. 10. are these words: *And they shall look upon me whom they have pierced, and they shall mourn for him. . . .* And that text is cited John xix. 37. *And again, another scripture saith: They shall look on him whom they pierced; but no where (o) else in the New Testament.*" But I would observe, that in the Revelation there is no

(n) See him p. 27, 28.

(o) See Mr. Twells p. 27.

A. D. citation, as in St. *John's* Gospel. And the
 247. text of the Revelation suits as well a text of
 St. *Matthew's*, as of St. *John's* Gospel: *And*
Matt.
xxiv. 30. *then shall appear the sign of the Son of man in*
heaven: and then shall all the tribes of the
earth mourn, and they shall see the Son of man
coming in the clouds of heaven, with power and
great glorie.

[6] " In Rev. iii. 20. Our Lord pro-
 " miseth the obedient; *I will come unto him,*
 " *and sup with him, and be with me.* And
 " so in the Gospel of St. *John* xiv. 23. I
 " *and my Father will come unto him, and will*
 " *make our abode with him.*" It must be al-
 lowed, that here is some resemblance. Ne-
 vertheless, it would have been a great plea-
 sure to see in the Revelation the word *abode*,
 or *abide*, so common in St. *John's* Gospel,
 and first Epistle.

[7.] Farther " Rev. i. 5. *Unto him that*
 " *bath loved us, and washed us from our sins in*
 " *his own blood.* So the Apostle *John* i Joh.
 " i. 7. *And the blood of Jesus Christ his Son*
 " *cleanseth us from all sin.*" But this coin-
 cidence appears to me to be of very small mo-
 ment: because the *love of Christ* in washing,
 or cleansing, or redeeming, or saving us from
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 (q) ib. p.
 (r) p. 38

our sins, by his blood, or death, is a subject insisted on in every book of the New Testament, and could not be omitted by any *Christian* writer or speaker in the early days of the Gospel.

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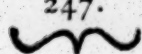
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To these coincidences insisted on by others Mr. *Twells* has added several more. And besides, he proceeds still farther, adding some propositions, and supporting them by various examples under each. His propositions are these: “ *First*, the (*p*) sameness of construction and acceptation of words in the Revelation and the unquestionable writings of St. *John*, and which are less frequent with the other sacred penmen, makes it extremely probable, that one person was the author of them all. *Secondly*, there (*q*) are many instances in the Revelation of construction and acceptation of words altogether peculiar to *John* the Evangelist, which demonstrate he writ that book.” So Mr. *Twells*. But I have not room for his particular instances. And he may be read not only in his own *English*, but likewise in Mr. *Wolff*’s fourth (*r*) Volume of

(*p*) as before, p. 30.(*q*) *ib.* p. 32.(*r*) p. 387, &c.

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Curae Philologicae et Criticae upon the New Testament; Mr. *Wolff* having translated a large part of Mr. *Twells's* work into *Latin*, entire, and the rest of it in the way of a copious abridgement.

I shall however transcribe here a particular or two.

[8.] One of the coincidences observed by Mr. *Twells*, additional to those above mentioned, is this: " In *Rev. iii. 21. Christ* (s) " says: *Εγὼ ἐνίκησα, I have overcome.* Just " as he declares *Joh. xvi. 33. Εγὼ νενίκηκα* " *τὸν κόσμον, I have overcome the world.* " Again, *Christian* firmness under tryals is " frequently called *overcoming* in the second " and third chapters of the *Revelation*, as it " is also 1 *Joh. ii. 13, 14. iv. 4. v. 5.* language peculiar to St. *John.*"

I would add likewise two instances of construction and acceptation of words, which (t) Mr. *Twells* reckons altogether peculiar to *John the Evangelist.*

[9.] " In *Rev. ii. 26. He(u) that keepeth* " *my works unto the end. Here (w) works,*

(s) See Mr. *Twells*, p. 29.

(t) *ibid* p. 32.

(u) ὁ τηρῶν ἄχρι τέλους τὰ ἔργα μου.

(w) ἔργα.

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“ says Mr. Twells, is plainly put for (x) words. D. A.
 “ And so Grotius upon the place. But we 247.
 “ no where find the like acceptation of this
 “ word, save in John xiv. 10. *The (y) words*
 “ *which I speak unto you, I speak not of myself;*
 “ *but my Father that dwelleth in me, he doth*
 “ *the works.* Here is an opposition of sense,
 “ which cannot be made out, unless we sup-
 “ pose, that *speaking words, and doing works,*
 “ mean the same thing. The sense there-
 “ fore of the passage is this: *The words*
 “ *which I speak are not merely my own, but my*
 “ *Father which dwelleth in me, he is the joint*
 “ *author of them.* And this sense our Lord
 “ gives us in express terms, v. 24. of this
 “ chapter: *The word, which ye hear, is not*
 “ *mine, but my Father's which sent me.* And
 “ again ch. viii. 28. *I do nothing of my self,*
 “ *but as my Father has taught me, so I speak.”*
 [10.] “ *Keeping (z) the word, or words is*
 “ an expression not uncommon in the Re-
 “ velation. See Ch. iii. 8, 10. xxii. 7, 9.
 “ But in no other book of the New Testa-

(x) λόγους.

(y) Τα ῥήματα ἃ ἐγὼ λαλῶ ὑμῖν, ἀπὸ ἐμαυτοῦ ὃ λαλῶ ὃ δὲ
 πατήρ ὃ ἐν ἐμοὶ μένων αὐτὸς ποιεῖ τὰ ἔργα.

(z) Τηρεῖν λόγον ἢ λόγους.

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“ ment

A. D. 247. "ment do we meet with it, except in St. *John's* Gospel and first Epistle. See *John* viii. 51, 52, 55. xiv. 23, 24. xv. 20. xvii. 6. i. Joh. ii. 5." So (a) Mr. Twells. However, the phrase, *keeping the commandments*, is in Matth. xix. 17. St. Matthew has the same verb in other places, and particularly xxviii. 20. *Teaching them to observe* [or keep] *whatsoever I have commanded you*. That verb is also in other books of the New Testament. And *keeping Christ's commandments* is in *John's* Gospel, as xiv. 15, 21. xv. 10. and often in his first Epistle, and sometimes in the Revelation, as Ch. xii. 17. xiv. 12. So that the verb *keep*, τηρέω, is oftener used by St. *John* than any other writer of the New Testament, and the phrase *keeping Christ's word*, or *words*, by him alone. But yet, perhaps, this peculiarity is not very remarkable.

Remarks. (3.) I have now enlarged upon this part of the answer to *Dionysius's* argument, which consists in *denying the fact*, and in shewing, that the difference between the Revelation and the acknowledged writings of St. *John*.

(a) *ib.* p. 33.

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is not so great, as he has represented it. Nevertheless, it must be owned, as I apprehend, that this part of his critique is just and true in the main. For *Dionysius* observed, that there are certain words, or expressions, such as *light, life, truth*, and several others, very common in *St. John's Gospel and Epistle*, but not to be found at all, or very rarely, in the *Revelation*. Nor have any of our modern sharp-sighted critics been able to shew those expressions in this last mentioned book, nor with all their industrie directly to confute and overthrow that observation.

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And perhaps *Dionysius's* collection of this kind might be enlarged. For the verb μένω, *abide*, or *dwell*, is very common in *St. John's Gospel*, and first *Epistle*, but scarce occurs at all in the *Revelation*, except one place, Ch. xvii. 10. which I suppose does not deserve particular notice here. Moreover, as

(b) Mr. *Blackwall* says, " *St. John* often takes 1 Job. v. 12. " one thing two ways, both in the affirmative, and negative: *He that bath the Son, bath life; and he that bath not the Son, bath not*

(b) See *Sacred Classics*. Vol. i. p. 333.

" *life*."

A. D. 247. "ment do we meet with it, except in St. *John's* Gospel and first Epistle. See *John* viii. 51, 52, 55. xiv. 23, 24. xv. 20. xvii. 6. i. Joh. ii. 5." So (a) Mr. Twells. However, the phrase, *keeping the commandments*, is in Matth. xix. 17. St. *Matthew* has the same verb in other places, and particularly xxviii. 20. *Teaching them to observe* [or keep] *whatsoever I have commanded you*. That verb is also in other books of the New Testament. And *keeping Christ's commandments* is in *John's* Gospel, as xiv. 15, 21. xv. 10. and often in his first Epistle, and sometimes in the Revelation, as Ch. xii. 17. xiv. 12. So that the verb *keep*, τηρέω, is oftener used by St. *John* than any other writer of the New Testament, and the phrase *keeping Christ's word*, or *words*, by him alone. But yet, perhaps, this peculiarity is not very remarkable.

Remarks.

(3.) I have now enlarged upon this part of the answer to *Dionysius's* argument, which consists in *denying the fact*, and in shewing, that the difference between the Revelation and the acknowledged writings of St. *John*

(a) *ib.* p. 33.

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is not so great, as he has represented it. Neverthelesse, it must be owned, as I apprehend, that this part of his critique is just and true in the main. For *Dionysius* observed, that there are certain words, or expressions, such as *light*, *life*, *truth*, and several others, very common in St. *John*'s Gospel and Epistle, but not to be found at all, or very rarely, in the Revelation. Nor have any of our modern sharp-sighted critics been able to shew those expressions in this last mentioned book, nor with all their industrie directly to confute and overthrow that observation.

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And perhaps *Dionysius*'s collection of this kind might be enlarged. For the verb μένω, *abide*, or *dwell*, is very common in St. *John*'s Gospel, and first Epistle, but scarce occurs at all in the Revelation, except one place, Ch. xvii. 10. which I suppose does not deserve particular notice here. Moreover, as (b) Mr. *Blackwall* says, "St. *John* often takes ¹ *Job*. v. "one thing two ways, both in the affirma-¹².
"tive, and negative: *He that bath the Son,*
"*bath life; and he that bath not the Son, bath not*

(b) See *Sacred Classics*. Vol. i. p. 333.

"life."

A. D. ^{247.} "life." This is the only example alleged by Mr. *Blackwall*. But he says, St. *John* does so often. And it is certain, there are several such instances in his (c) first, and (d) second Epistle, and others in his Gospel. Thus, of *John the Baptist*, he writes; *And he confessed, and denyed not, but confessed, I am not the Christ.* And our Lord says to *Thomas*: *And be not faithless, but believing.* But I don't remember such forms of speaking in the Revelation.

Job. i. 20.

John xx.
27.

It may be also sayed to the advantage of *Dionysius*, that his critique does not consist of minute particulars, but of such things as are very considerable, and must hold, I think, as proofs of a great agreement of sentiments and expressions between St. *John's* Gospel and first Epistle, and of a remarkable difference of the Revelation and the unquestioned writings of the Evangelist.

Mr. *Blackwall* however says, "The (c) Revelation is writ much in the same stile with St. *John's* Gospel and Epistles." On the contrarie, *Joachim Camerarius* says,

(c) See 1 *Job. i. 5, 6. iv. 2, 3, 6, 7, 8.*

(d) 2 *Job. ver. 9.*

(e) *As before, p. 334.*

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“ The (*f*) difference of the stile of the Re-
 “ velation from that of the Gospel and Epistle
 “ is manifest, and may be easily perceived by
 “ any one who has attained to only a mo-
 “ derate knowledge of the *Greek* language.”
 And he (*g*) speaks of these critical remarks of
Dionysius in terms of great respect.

Beza likewise in his preface to the Reve-
 lation, having answered divers objections to
 the genuineness of this book, concludes;
 “ That (*b*) he can’t but think it most pro-
 “ bable, that it was writ by *John* the Apo-
 “ stle: but that if a conjecture was to be
 “ made from the stile, who else could be
 “ reckoned most likely to be the writer;

(*f*) Sane orationem hujus dissimilem esse ejus, qua con-
 scripta extat Evangelii expositio et Epistolae compositio, evi-
 dens est, atque peripicitur facile ab aliquo, qui non etiam pe-
 nitissimus linguae Graecae, sed illius mediocrem saltem noti-
 tiam consecutus est studio suo. *Joach. Camer. ad Apocal.*

(*g*) Sed nihil est opus nostra disputatione longiore, cum, ut
 opinor, ea, quae debeant et possint dici de hoc libro, existent
 commemorata in libro vii. Historiae Eusebeii, excerpta ex
 quadam epistola Dionysii Alexandrini. *Id. ib.*

(*b*) Quae cum ita se habeant, quamvis non censuerim quidem
 ego pertinacius de scriptoris nomine litigandum, tamen Johanni
 apostolo potius quam cuiquam alii hunc librum tribuerim. . .
 Quod si quid aliud liceret ex stylo conjicere, nemini certe po-
 tius quam Marco tribuerim, qui et ipse Johannes dictus est:
 adeo non in verbis tantum, sed etiam in formulis dicendi ple-
 risque similis, ac pene idem est Evangelii Marci et hujus libri
 character. *Bez. Praef. in Apocal.*

“ he

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“ should think of *Mark*, who also was call-
 “ ed *John*, there being a great resemblance
 “ in words, phrases, and manner of writ-
 “ ing, between this book and *Mark*’s Gos-
 “ pel.”

And this I suppose to be the more general opinion of learned men, that there is a considerable difference of *sentiments* and *words* and *manner* in the Revelation and the acknowledged pieces of the Apostle *John*, whatever this difference is owing to; whether it be, that these writings are not all the compositions of one and the same author; or, that it is entirely owing to the diversity of subject and design, which was mentioned (D) formerly, or to some other cause. I shall however mention another thing to be considered. If there were any reason to think, that there was some considerable distance of time between the composing of any of these books, that might be one good way of accounting for differences of style. For it is not unlikely, that one and the same person, writing upon different arguments, and at a great distance of time, especially if

(D) See p. 708.

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he be one who does not frequently exercise his stile, or write in the intermediate space, should have a very different manner in his several performances.

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Thus far then of the argument concerning difference of *sentiment and expression*.

5.) *Dionysius's* last objection is founded upon the diction, or language of the Revelation. For he says, that the Gospel and Epistle of *John* are writ *correctly, and not only according to the propriety of the Greek tongue, but with elegance of phrase, argument and composition; quite free from barbarism, and solecism, and even idiotism of language. But the writer of the Revelation discovers no accurate skill in the Greek tongue; on the contrarie, he has barbarisms, and some solecisms.* *Fifth Objection.*

In answer to this, several things have been sayd by learned men of late times. For *Mill* (i) allows, that there are solecisms in the Revelation. It is a thing, he says, too manifest to be denied. But then, as he adds, the other writers of the New Testament are not free from the like defects: no, not *John* *Answer.*

(i) Et certe Apocalypsen subinde minus Graece scribere, etiam et σολοικίζειν, notius est quam ut negari possit. *Proleg.* p. 179.

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the Evangelist, the purity and elegance of whose language is so commended by *Dionysius*. Mr. *Twells's* (k) answer here is to the like purpose. *We do not pretend*, he says, *to assert, that the language of the Revelation is pure Greek*. But he is persuaded, *that it is now much worse, than when Dionysius passed his censure upon it*. Nay he supposeth, *that there were not half the solecisms in the copies of Dionysius's times, that now occur in the printed copies; and that our printed copies abound with solecisms*. But then, *as the Greek of the Revelation was always far from being pure, so Dionysius has beyond measure extolled that of St. John's Gospel and Canonical Epistle, which has it's faults likewise.*"

So write those two learned men. But Mr. (l) *Blackwall* blames Dr. *Mill* for striking in so far with *Dionysius*, as to allow there is false Greek and solecism in the Revelation. And he offers solutions of several constructions in that book, which have been supposed ungrammatical. And Mr. *Wolff* in a Note (m)

(k) *As before*, p. 113, 114, 115.

(l) *See Sacred Classics Vol. i. p. 140. . . . 142.*

(m) *Cave*, heic *Twellsii* judicium probes. *Omnem enim solecismorum suspicionem ab illis, qui illorum postulantur, locis alienam esse infra ex notis apparebit.* *Wolf. Cur. T. iv. p. 417.*

upon

upon his *Latin* translation of this part of Mr. *Twells's* work gives a caution against receiving that supposition, that there are solecisms in the Revelation.

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Thus critics are divided upon points of this nature. I think therefore we may set aside this part of the argument, untill they are better agreed among themselves.

Before that is done, it seems needless to enquire after the reasons of the imperfections of the language of the Revelation, or to examine those reasons which have been assigned. However, to observe somewhat briefly relating to this matter may not be amiss. Mr. *Twells* (n) says, " That if this book be found to have rather more of these imperfections than St. *John's* other writings, two causes may be assigned for it. *First*, that being of the prophetical sort, the Holy Ghost thought it most congruous to use the same forms of speech as the Prophets of the Old Testament do, which occasions more Hebraisms in it. *Secondly*, as prophetic language is generally less cultivated in point of beauty and perspicuity,

(n) *As before*, p. 115, 116.

A. D. 247. “ so we are not to wonder, if the same negli-
 “ gence should appear in the grammar of
 “ it. A writer big with the mysteries he re-
 “ lates, may well be supposed less attentive
 “ to diction, than when he draws up a
 “ historie, or an Epistle.” So Mr. Twells.
 “ As for the language of the Revelation,
 “ says (o) Tillemont, beside other reasons that
 “ might be alleged, may it not be sayd, that
 “ being banished into *Patmos* St. John had
 “ not by him the same persons he had at
 “ *Ephesus* to assist him in the choice of terms
 “ and expressions? And possibly too, the
 “ power of the Spirit of God constrained
 “ him to write quickly what he had seen,
 “ without concerning himself about purity
 “ and elegance of speech, which are of no
 “ value in the sight of God.”

I own, I have no great opinion of these reasons. But, as before observed, since learned men are not as yet agreed about the fact; there is no immediate necessity, that we should scrupulously examine the supposed causes of it. I therefore pass on.

(o) See *Mem. Ec. T. i. P. 3. p. 1089. St. Jean l'Evangeliste* Note ix.

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8. We are now to observe, after all, *Dionysius's* own opinion of the author of this book.

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In this critique upon the Revelation he *Dionysius's* says, he *dares not reject it*. And we find, *Opinion.* that he actually made use of it in his writings. *Eusebe* informs us, that in a letter to *Her-*
mamon, speaking of *Valerian* and his perse-
cution, *Dionysius* says: "And (*p*) *John* had
" a Revelation to this purpose: *And there* *Rev. xiii.*
" *was given unto him*, sayth he, *a mouth,* *5.*
" *speaking great things, and blasphemies; and*
" *power was given unto him to continue forty*
" *and two months.* It is wonderful to see
" both these things in *Valerian.*" So *Dionysius*.
This passage is a proof, that the Revelation
was then well known, and in great reputa-
tion.

Among these his critical observations he
likewise acknowledgeth this book to be the
work of some holy and divinely inspired person;
but he thinks, not the work of *John the Apo-*
stle, the son of *Zebedee*; but rather, of some
other *John*, who had his chief residence in
Asia.

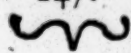
(*p*) καὶ τῷ Ἰωάννῃ ὃ ὁμοίως ἀποκαλύπτειται· Καὶ ἐδόθη γὰρ
αὐτῷ, φωνή, σῶμα. . . . Ἀμφότερα δὲ εἰσι ἐπὶ ὀυαλιανῶ θαν-
νεται. ap. *Euseb. H. E. l. 7. cap. x. init.*

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And certainly, *Dionysius* is in the right to own, that the writer was a truly good and holy man. I think, the book itself puts that out of question.

Consequently also, he was *divinely inspired*; *Rev. i. 12.* for he says, he *was in the Spirit*. And the book is declared to be, or contain, *the Revelation of Jesus Christ, which God gave unto him to shew unto his servants things which must shortly come to pass. And he sent and signified it by his angel unto his servant John.* It is added afterwards: *Write the things, which thou hast seen. . . . and the things, which shall be hereafter.* Again: *I will shew thee things which must be hereafter.* It is also called (E) a *prophecie*. Now prophecie is not an human attainment, but the gift of God.

Nevertheless *Dionysius* thinks it not the writing of the Apostle, but of some other *John*; whom he does not certainly know, but probably of that other *John*, who is sayd to have had his residence in *Asia*, there being two tombs at *Ephesus* with that name.

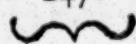
Against this supposition should be observed all the arguments above mentioned relating

(E) See *Rev. Ch. i. 3. xxii. 7, 10, 18, 19.*

to the inscription ; That there are many ancient writers, who receive the Revelation as the writing of *John* the Apostle and Evangelist ; That we have no particular account of any *John* having been an exile in the isle of *Patmos* about that time, except *John* the Apostle ; and the writer calling himself *John* without any very particular characteristics gives ground to conclude, he is the principal person of that name then living. And it may be judged very unlikely, that the Spirit of God should admonish and reprove the seven churches of *Asia* by *John* the Elder ; (allowing that there was such a person ;) whilst *John* the Apostle was living, and presided in those parts.

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XVI. I suppose, I have now payed a due regard to this critique of *Dionysius*. But before I proceed, I will take a brief review of it, and add two or three remarks.

The Argument reviewed.

This whole critique may be sayd to consist of three parts ; objections of some before *Dionysius*, then his own objections, and lastly, his own judgement, or opinion.

The objections of those before *Dionysius* I suppose to have been fully answered, and

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their opinion, that *Cerintbus* was the writer of the Revelation, confuted.

But *Dionysius's* own objections are more material. They are five in number. *First*, that the Evangelist *John* has not named himself, neither in his Gospel, nor his Catholic Epistle; but the writer of the Revelation nameth himself more than once. *Secondly*, that though the writer of the Revelation calls himself *John*, he has not shewn us, that he is the Apostle of that name. *Thirdly*, that the Revelation does not mention the Catholic Epistle, nor that Epistle the Revelation. *Fourthly*, that there is a great agreement in sentiment, expression, and manner, between St. *John's* Gospel and Epistle; but the Revelation is quite different in all these respects, without any resemblance or similitude. *Fifthly*, that the *Greek* of the Gospel and Epistle is pure and correct, but that of the Revelation has barbarisms and solecisms.

These are *Dionysius's* objections. The *third* we have supposed to be of little force. The *fifth* depending upon a matter of much niceness, about which very few are able to judge, and about which even the learned are

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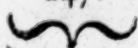
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not agreed, we have not much insisted upon it. Nor did *Dionysius* enlarge, or enter into particulars here. As for the *first*, several things have been alleged by way of answer to it; but whether that answer be full and compleat, may be questioned. As for the *second* objection, several things also have been observed, sufficient to weaken, if not to confute and overthrow it. With regard to the *fourth* objection it has been observed, that the subject matter and design of the Revelation being very different from those of the acknowledged pieces of the Evangelist *John*, that must needs occasion some considerable difference in sentiment and expression; but that the difference is not so great, as represented by *Dionysius*. Nevertheless I am of opinion, that this difficulty has not been quite removed; and must acknowledge, that the Revelation, when compared with the Apostle's unquestioned writings, has an unlikenesse, not easie to be accounted for.

Dionysius's own opinion is, that the Revelation was writ by some holy and inspired person, named *John*; but who that *John* was, he does not know. He might be *John* the Elder, sayd to have resided for some time

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at *Ephesus* in *Asia*. But the reasons before mentioned satisfied *Dionysius*, he could not be *John* the Apostle. Of this judgement of our author we have lately spoken, and have now nothing more to add, beside the two following general remarks.

Remarks.

First; *If the writer of the Revelation be supposed not an Apostle, then this book is greatly degraded, its authority is lessened, and it can no longer be reputed canonical.* Doubtless, *Dionysius* knew what he was about. He did not take all this pains, to shew, that the Revelation was not writ by an Apostle, for no end and purpose. If the book of the Revelation was not the writing of an Apostle, but of some other *John*, who at the most was only an Elder, or a Prophet, its authority would be diminished: the *Millenarians* themselves, if they could be perswaded to come into this opinion, would not have retained the same value for it they had formerly, nor would they be quite so diligent in the studie of it; nor would their adversaries, the *Allegorists*, pay so great a regard to any arguments, or particular opinions founded upon it: In one word, then this book would

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be no longer a part of the rule of faith and practise to *Christian* people.

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Learned men therefore are in the right to produce every thing tending to justify and support the common opinion concerning the writer of this book, and to observe all evidences internal and external of it's being the work of *John* the Apostle.

Secondly, as (F) I sayd before, *It may be questioned, whether this critique of Dionysius, or any other critique whatever, can be sufficient to create a doubt concerning the author of this book; which was owned for a writing of John the Apostle and Evangelist by many ancient writers, before Dionysius, and before Caius, and, so far as we know, before the most early of those, who disputed it's genuinesse.* This observation is agreeable to the judgements of several very eminent men; (q) *Grotius*, (r) *Flacius Illyricus*, and (s) *Socinus*

(F) See p. 682.

(q) Apostoli Johannis esse hunc librum credidere illi, quibus merito creditur, Justinus contra Tryphonem, Irenaeus, Tertullianus Adversus Marcionem iv. et aliis multis in locis: quibus consentiunt Clemens Alexandrinus, Origines, Cyprianus, et post eos alii multi. *Grot. Annot. in Tit. Apocal.*

(r) Si iis habeatur fides patribus, qui propius ad hoc accesserunt seculum, uti certe aequissimum est, quales sunt Justinus,

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(s) *Socinus*; whose words, in part at least, have been alleged by (t) Mr. *Simon* in a like argument, and cannot be omitted in this work. It is likewise agreeable to the sentiment of (u) *Stephen Le Moyne*, (w) *Mill*, and other learned men, whose words need not to be transcribed at present.

Justinus, Tertullianus, Irenaeus, Apollonius, Theophilus, Antiochenus. . . . affirmari poterit eam ut Johannis apostoli illo primo seculo habitam. Cur enim tam certo Johannis apostoli esse confirmarent, si dubias de ea extitisse sententias antecessorum cognovissent? *Flac. Illyr. arg. in Apoc.*

(s) Non videtur propter parvam aliquam, aut etiam magnam dissimilitudinem rationis scribendi in universum ac styli ab aliis ejusdem Johannis scriptis longe diversi generis debere aut posse dubitari, quin ejus sit opus, maxime cum simul adsint tot alia testimonia. *Socin. Lect. Sacr. p. 306.* Quocirca non videtur, propter parvam, aut etiam magnam dissimilitudinem rationis scribendi in universum, ac styli ab aliis ejusdem Johannis scriptis longe diversi generis, (quae omnium fortasse rationum potissima est, quae afferuntur ad probandum scriptum illud non esse ipsius) debere aut posse dubitari, quin ejus sit opus. *Id. De Auct. Sac. Script. Cap. i. n. 2. p. 269.*

(t) *Hist. Crit. du Texte du N. T. Chap. xix.*

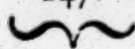
(u) Quod mirum, cum revera aliter senserint viri et antiquitate et meritis gravissimi ante Dionysium. Sic enim Justinus Martyr, exeunte seculo secundo. Sic labente et fere lapso eodem seculo Theophilus Antiochenus, Clem. Alexandrinus, et Irenaeus. Sic ineunte seculo tertio Origines. Sic adulto eodem seculo Melito Sardenfis episcopus. Qui omnes, Dionysio Alexandrino priores, et superiores, et aetati Johannis Apostoli viciniore et propiores, illi apocalypsim constanter tribuerunt. Sic etiam Hippolytus noster, qui annis etiam plurimis aetatem Dionysii superavit. *Le Moyne Var. Sacr. T. 2. p. 1014.*

(w) *Mill. Proleg. num. 227. . . . 229.*

XVII. *Dionysius* then received, as sacred and divine scriptures, the four Gospels of *Matthew, Mark, Luke and John*; the Acts of the Apostles, the Epistles of *Paul*, and particularly the Epistle to the *Hebrews*, as a writing of that Apostle. Concerning the seven Catholic Epistles we do not certainly know his judgement. But he has mentioned expressly and often the three Epistles of the Apostle *John*; the first, as unquestionably genuine, and received by all; the other two, as well known. And it may be justly taken for granted, that he received the first Epistle of the Apostle *Peter*, it having been all along universally received by catholic *Christians*. As for the rest, we can say nothing positively of his opinion about them. The Revelation he allowed to be the work of *John* a holy and divinely inspired person. But he was not satisfied, that it was writ by *John* the son of *Zebedee*, Apostle and Evangelist. However, in his argument concerning that book he lets us know, that it was then generally received by *Christians*, as writ by *John* the Apostle. In *Dionysius* we have seen likewise evidences of that peculiar respect,

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spect, shewed by *Christians* to the sacred scriptures; which they looked upon as the rule of judgement in things of religion, by which all points in controversie were to be decided. And what those scriptures were, he shews by these general titles and divisions of them; *the Lawe and the Prophets, the Gospels and Epistles of Apostles*. Nor have we perceived in the remaining works and fragments of this great and learned Bishop of *Alexandria* any marks of respect for any *Christian* apocryphal writings.



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C H A P. XLIV.

St. CYPRIAN.

- I. *His Historie, and Character, and Testimonies to him.* II. *His Works.* III. *His Testimonie to the Books of the N. T. and first, of the four Gospels.* IV. *of the Acts of the Apostles.* V. *of St. Paul's thirteen Epistles.* VI. *of the Epistle to the Hebrews.* VII. *of the Catholic Epistles.* VIII. *of the Revelation.* IX. *Respect for the Scriptures.* X. *General Titles and Divisions of the Scriptures.* XI. *Of Christian apocryphal Writings.* XII. *Of Jewish apocryphal Writings.* XIII. *The Summe of his Testimonie.*

I. **T**HE account, which St. Jerome has *His Historie* given of St. Cyprian in his book of *Illustrious Men*, is but short. It is to this purpose: “ Cyprian (a) of Africa first taught

(a) Cyprianus Afer, primum gloriose rhetoricam docuit: exinde suadente presbytero Caecilio, a quo et cognomentum fortitus est, Christianus factus, omnem substantiam suam pauperibus

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“ taught rhetoric with great applause. Af-
“ terwards being converted to *Christianity*
“ by a presbyter named *Caecilius*, whose
“ name he also took, he gave all his estate
“ to the poor. And after no long time he
“ was made presbyter, and then Bishop of
“ *Carthage*. It is needless to give a catalogue
“ of his works, which are brighter than
“ the sun. He suffered under the Empe-
“ rours *Valerian* and *Gallien*, in the eighth
“ persecution, the same day that *Cornelius*
“ dyed at *Rome*, but not in the same year.”

A more particular historie of St. *Cyprian* may be collected from his Life writ by his deacon *Pontius*, from his own works, the mention made of him by other ecclesiastical writers, and those Acts of his Martyrdom, which are generally reckoned genuine, and are allowed by (b) *Basnage* to contain for the most part matters of fact truly related, though

peribus erogavit; ac post non multum temporis electus in presbyterum, etiam episcopus Carthaginensis constitutus est. Hujus ingenii superfluum est indicem texere, cum sole clariora sint ejus opera. Passus est sub Valeriano et Galieno principibus, persecutione octava, eodem die quo Romae Cornelius, sed non eodem anno. *De V. I. cap. 67.*

(b) Non enim legitima omnino sunt atque sincera, quae cum Cypriani operibus edita sunt ex Vet. Cod. MS. Et si multa in illis verissima contineri, faciles largiamur. *Annal. Polit. Ecc. 257. num. v.*

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he thinks they have some interpolations. It is fit, I should here give a short historie of this celebrated Bishop of the third centurie.

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Beside the name of *Cyprian*, he had that of (c) *Thascius*, and bore likewise, as we have already seen, the name of *Caecilius*, from the presbyter, by whom he was converted. His whole name therefore was *Thascius Caecilius Cyprianus*. He was an *African*, as we have been assured by *Jerome*: but that he was born at *Carthage*, is not certain. His conversion happened, according to (d) Bishop *Pearson*, in the year 246. And therefore, since he suffered martyrdom in the year 258. the greatest part of his life was spent in Heathenism, and he might be born before the end of the second centurie. *Caecilius* (e) was not only a Presbyter by office, in the church of *Carthage*, but venerable likewise for his age, at the time of *Cyprian's* conversion.

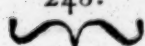
(c) Cyprianus qui et Thascius. . . . Papieno S. Ep. Cyprian. 66. [al. 69.] Vid. et Passionis Act. p. 13.

(d) Vid. Ann. Cypr. p. 6.

(e) Erat sane illi etiam de nobis contubernium viri justii et laudabilis memoriae Caecilii, et aetate tunc et honore presbyteri, qui eum ad agnitionem verae divinitatis a seculari errore correxerat. Cypr. Vit. per Pont. pag. 3.

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Jerome says, that *Cyprian* in the former part of his life taught rhetoric with great applause. *Lactantius* (*f*) writes to the same purpose, and the like occurs (*g*) in *Eusebe's* Chronicle. *Fabricius* (*h*) however was of opinion, that *Cyprian* rather shewed his eloquence at the Bar, than taught it in the schools; which, he thinks, may be concluded from what *Cyprian* (*i*) himself has intimated of his having lived in great plenty and splendour. But the words, which that learned writer refers to, need not (*k*) to be understood as a description of *Cyprian's* own circumstances. Undoubtedly *Cyprian* had a good estate, which he sold, and gave to the poor, soon after his conversion, as *Jerome* informs us, and still more particularly

(*f*) *Cyprianus* magnam sibi gloriam ex artis oratoriae professione quaesierat. *Lactant. Div. Inst. Lib. v. cap. i.*

(*g*) *Cyprianus* primum rhetor, deinde presbyter, ad extremum Carthaginensis episcopus martyrio coronatur. *Eus. Chr. p. 175.*

(*h*) Non rhetoricam adeo in scholis docuisse, quam in foro exercuisse *Cyprianus* videtur. Confer quae ipse de se *Cyprianus* libro ad *Donatum*, non longe ab initio. *Fabric. annot. ad Hieron. de V. I. cap. 67.*

(*i*) *ad Donat. p. 2. et 3. Oxon. 1682.*

(*k*) *Vid. Vit. S. Cyprian. a Benedictino adornat. Num. i. p. 39. Paris. 1726.*

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Cap. iii.

(*o*) See t

(*p*) Int

(*l*) *Pontius*; who mentions this, as one of the extraordinarie actions of *Cyprian*, before baptism, whilst he was yet a catechumen. But *Jerome*, who was not ignorant, as it seems, of our Bishop's circumstances, and has often mentioned him in his works, and (*m*) had a great opinion of his eloquence, never gives him the title, or character of a pleader, or a magistrate: and in one (*n*) place, beside that already quoted from his Catalogue of Ecclesiastical Writers, expressly says, that *Cyprian* taught rhetoric at *Carthage*. Not to add, that what is sayd of *Cyprian* to the same purpose (*o*) in the Chronicle ought to be reckoned *Jerome's* rather than *Eusebe's*. And, that *Cyprian* taught rhetoric in the schools, is plainly sayd (*p*) by *St. Augustin*, who

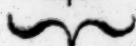
(*l*) Nondum secunda nativitas novum hominem splendore toto divinae lucis oculaverat. . . . Distractis rebus suis ad indigentiam pauperum sustentandam tota praedia pretio dispensans, . . . &c. *Pont. p. 2. Oxon.*

(*m*) Beatus Cyprianus instar fontis purissimi, dulcis incedit et placidus. *Hieron. Ep. 49. al 13. ad Paulinum. p. 567. m. Ed. Bened. Cyprianus vir eloquentia pollens et martyrio. Id. ad Magn. Ep. 83. p. 655.*

(*n*) Proponamus nobis beatum Cyprianum, qui prius idololatriae assertor fuit, et in tantam gloriam venit eloquentiae, ut oratoriam quoque doceret Carthagini. *Id. Comm. in Jonae Cap. iii.*

(*o*) See before note (*g*).

(*p*) Inter quos et Cyprianus. . . . Qui enim in ludo per-
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who must be reckoned a material evidence. But I don't perceive him, or any one else to say, that *Cyprian* ever pleaded, or exercised the office of a magistrate. And in that way he might come to have a good estate, and be greatly respected. The profession of rhetoric could not but be very profitable (q) at that time, especially if the Professor himself was a man of ability in his way, as *Cyprian* was. Possibly *Cyprian* had a stated salary: if not, the gratuities of his numerous scholars could not but be very considerable. His reputation being great, all the youth in general in those parts, who were of any fortune, or who aimed to be magistrates and judges, or pleaders, would come to his school. Besides, *Cyprian* was not only master of the theorie of his art, but of the practical part likewise. He not only un-

versitatis humanae et suam et aliorum linguas docuerat loqui mendacium, ut quod ab adversario objiceretur, astuta fallacia negaretur, jam in alia schola didicerat confitendo devitare adversarium. *August. Serm. 312. Tom, v. Bened. [Al. de diversis 116.]*

(q) Quid si etiam figuras locutionis quae illa arte traduntur, in iis saltem quae de Apostoli eloquio commemoravi, ostendere voluissem; . . . Haec omnia, quando a magistris docentur, pro magno habentur, magno emuntur pretio, magna jactatione venduntur. *Aug. de Doctr. Christ. l. iv. cap. vii. n. 14. T. 3. P. i.*

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derstood the rules of rhetoric, and how to teach others eloquence, but he was also eloquent himself. And very probably composed for others arguments, or pleadings, or harangues, or panegyrics, and such like discourses, for (r) which he would be well recompensed. And in these two things, teaching persons rhetoric, or qualifying them for the Bar, and perhaps sometimes composing pleadings for his scholars, or others, I take to be comprehended the full meaning and intention of St. *Augustin's* (s) words; where he speaks of *Cyprian's* promoting, or improving forensic disputes and contentions.

Cyprian had a quick advancement to the highest offices in the church. This is intimated by *Jerome*, and more particularly related by (t) *Pontius*. Bishop *Pearson*

(r) Nunc probabo quas tu ab ore nostro laudes Cyprianæ desideres. Certe si adhuc in schola rhetorum verba discipulis venderem, prius ab eis mercedem sumerem. Vendere tibi volo laudem pudicissimæ conjugis tuæ; prius mihi mercedem da, pudicitiam tuam. *Aug. Ep. 259. n. 4. al. 125.*

(s) Et ut tantæ vocis tuba, quæ forensium mendaciorum certamina solebat acuere, ad prosterndum pretiosis sanctorum mortibus diabolum Christo militantes et in ipso gloriantes devotos martyres excitaret. *August. Serm. 312. al. de diversis 116.*

(t) Presbyterium et Sacerdotium statim accepit. *Pont. p. 2.* Iudicio Dei et plebis favore ad officium sacerdotii et episcopatus gradum adhuc neophytus, et, ut putabatur, novellus electus est. *Id. p. 3.*

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(u) computes, that he was made Presbyter in 247. and Bishop of *Carthage* at the later end of the year 248. The learned *Benedictin*, who writes the life of St. Cyprian prefixed to *Stephen Baluze's* edition of this Father, thinks, that (w) he might be baptised in year 244. or 245. and made Bishop in 248. or 249. supposing, it to be scarce possible to determine exactly and with certainty the year of either of those events. *Pagi* likewise thought it to be doubtful, whether (x) Cyprian was advanced to the episcopate in the year 248. or 249.

Cyprian (y) was made Bishop against his own inclination, at the general and earnest desire of the people of *Carthage*. But his election (z) was opposed by several presbyters of that church, five in number, who

(u) *Pearson. Ann. Cypr. p. 8, 9.*

(w) *Vit. S. Cypr. (ut supra,) §. ii. p. 42. et §. iv. p. 45. fin.*

(x) *Vid. Pagi Crit. 248. n. ii.*

(y) Non praeteribo etiam illud eximium, quemadmodum cum in dilectionem ejus et honorem totus populus adspirante domino profiliret, humiliter ille secessit, antiquioribus cedens, et indignum se titulo tanti honoris existimans, ut dignus magis fieret. *Pont. p. 3.*

(z) Quidam illi resisterunt, etiam ut vinceret. *Pont. p. 3. Vid. etiam Cypr. Ep. 43. al. 40.*

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(a) afterwards gave him a great deal of uneasiness. It is no where expressly sayd, who was his immediate predecessor: but (b) it is probably concluded by learned men, that his name was *Donatus*.

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The begining of St. *Cyprian's* episcopate was peaceable, under the Emperour *Philip*. But (c) in the later end of the year 249. or early in the year 250. began the *Decian* persecution. This Bishop of *Carthage* was extremely obnoxious to the *Heathen* people, and they often demanded in a clamorous manner in the theatre and other public places, that he should be thrown to the lions; as is related by (d) *Pontius*, and (e) by *Cyprian* himself. Hereupon he retired, (as *Pearson* supposeth (f) in Jan. 250.) judging

(a) *Vid. Pearf. Ann. Cypr. 251. n. iii.*

(b) *Vid. Pearf. Ann. Cypr. 248. n. 3. et Benedictin. Vit. St. Cypr. n. iv. p. 45.*

(c) *Vid. Pagi Crit. 250. n. iv.*

(d) . . . maxime cum et suffragiis saepe repetitis ad leonem postularetur. *Pont. p. 4.*

(e) Nec me in conspectum publicum, et maxime ejus loci, ubi toties flagitatus et quaesitus fuissē, temere committere. *Cypr. Ep. 14. [al. 6.] p. 31.* Orto statimurbationis impetu primo, cum me clamore violento frequenter populus flagitasset, non tam meam salutem, quam quietem fratrum publicam cogitans, interim secessi. *Ep. 20. [al. 15.] p. 42. Vid. et Ep. 59. [al. 55.] p. 130.*

(f) *Ann. Cypr. p. 17. n. ii. Conf. Pagi. 250. n. v.*

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it to be (g) for the good of his people, and agreeable to the doctrine of *Christ* in the Gospel, and (h) having also received a divine direction to that purpose. The government not being able to find him out, he was (i) proscribed, and proclamation was made at *Carthage*, *That if any one had any goods of Caecilius Cyprian, Bishop of the Christians, he should discover them.* Nor is the place where he absconded known to this day. In this retirement, which lasted about fourteen months, he was not idle, nor unprofitable; as appears from the many epistles writ by him during that time, a large part of which are still extant. *Cyprian* seems to have taken with him from *Carthage* one of his deacons, named *Victor*, and some other friends. It is plain, he (k) had such companie with him at the begining of his retirement. They may

(g) See note (e).

(h) Et audietis omnia, quando ad vos reducem me dominus fecerit, qui ut secederem iussit. *Ep.* 16. [al. 10.] p. 38. Creditit se, nisi domino latebram tunc iubenti paruisset, etiam ipsa passione peccare. *Pont.* p. 5. in.

(i) Statim denique pro talibus meritis etiam proscriptionis gloriam consecutus est. *Pont.* p. 4. Persecutio enim veniens . . . me proscriptionis onere depressit, cum publice legeretur: Si quis tenet vel possidet de bonis *Caecilii Cypriani episcopi Christianorum.* *Ep.* 66. [al. 69.] p. 166.

(k) Salutant vos *Victor* diaconus, et qui mecum sunt. *Ep.* 5. be

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be supposed to have been of great use to him in taking copies of his letters sent to *Carthage* and other places. And to their diligent and faithful attendance on their Bishop, as well as perhaps to the kind assistance likewise of some others, who came to him afterwards, we ought to reckon ourselves indebted for the letters above-mentioned, now in our hands.

The heat of the persecution being abated, in the year 251. soon (*l*) after Easter, *Cyprian* came out of the place of his retirement, and returned to *Carthage*. In the (*m*) month of *May* in the same year he held a Council for regulating some affairs of the church, particularly the treatment of such as had lapsed in the persecution; and in the year following (*n*) a second Council, in which the same affair was farther considered and regulated. There were, beside these, several other Councils held at *Carthage* in the time of this Bishop of that city, three of which were engaged about the question of the Baptism of Heretics, in which *Cyprian*

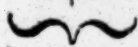
(*l*) *Vid. Ann. Cypr. p. 48. n. iii.*

(*m*) *Ann. Cypr. ib. n. v. Conf. Pagi 251. n. 17, 18, 21.*

(*n*) *Ann. Cypr. p. 35. n. vi, vii. Vid. etiam Cypr. Ep. 59. al. 55. et Conf. Pagi. 252. n. viii.*

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differed from *Stephen* Bishop of *Rome*, and some others. *Cyprian* was of opinion, that ** all baptism out of the catholic church was null and void, and that they who had received such baptism only ought to be baptised, when they came over from heretics to the church. What was *Stephens's* opinion, is (o) disputed; whether he held that baptism by all sorts of heretics was valid, and that they who came from them needed not to be baptised; or, whether he maintained the validity of that baptism only, which was performed in the name of the Father, the Son, and the Holy Ghost. The most remarkable of these three Councils was the last, at which were (A) present 85. or 87.

** . . . visum est ei cum ferme octoginta coepiscopis suis Africanarum ecclesiarum, omnem hominem, qui extra ecclesiae catholicae communionem baptizatus fuisset, oportere ad ecclesiam venientem denuo baptizari. *August. de Bapt. contr. Donat. l. i. cap. 18. p. 93, 94. T. ix. Bened.* Ecce in unitate video Cyprianum et alios collegas ejus, qui facto concilio censuerunt omnes, qui extra ecclesiae communionem fuerint baptizati, baptismum non habere; et ideo eis dandum esse cum veniunt. *ib. l. 2. c. vi p. 100. D. Conf. Cyp. ad Jub. Ep. 73. et Conc. Carth.*

(o) *Vid. Tillemont Mem. Ecc. T. iv. St. Cyprien Art. 42. et Note 39. Du Pin Bibl. St. Cyprien. Basnag. Ann. 256. n. 3, 4. Pagi Crit. in Bar. 256. n. 4, 5, 6.*

(A) There were present 85. Bishops, one of which had two proxies; who at the same time he voted himself gave in also the votes of two absent Bishops, according to the power they had given him. The number of votes therefore was in all 87.

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Bishops, beside Presbyters and others. It was held in 256. and the Acts of it are still in being. Of these Councils I give no farther account, that I may have the more room to shew the excellent conduct of *Cyprian* in some other matters, which deserve some particular notice in this place.

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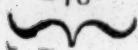
About this time a pestilential distemper wasted the *Roman* Empire, raging in some part of it for several years. Some learned men think it begun in the reign of *Decius*, and encreased very much under *Gallus*, about the year 252. in whose time it is placed by (*p*) *Eusebe* in his Chronicle, and (*q*) by *Eutropius*, and by (*r*) several other ancient writers. *Pagi* (*s*) is of opinion, that this pestilence afflicted the *Roman* Empire fifteen years, beginning under *Gallus* and *Volusian*, in the year 252. and ceasing in 267. In this affliction *Carthage* had it's share, and upon that occasion *Cyprian* was not negligent in the duties of

(*p*) Sub hoc [*Gallo*] pestilens morbus multas totius orbis provincias occupavit, maximeque Alexandriam et Ægyptum, ut scribit Dionysius, et Cypriani de mortalitate testis est liber. *Euseb. Chron. p. 47.*

(*q*) Sola pestilentia et morbis atque aegritudinibus notus eorum [*Galli et Volusiani*] principatus fuit. *Eutrop.*

(*r*) *Vid. Pagi Crit. 252. n. 25.*

(*s*) *Vid. Pagi. ib. 252. n. 24. et seqq. et 265. n. v.*

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his episcopal function. His deacon *Pontius* informs us, that (t) he called together his people, and discoursed to them of the obligation of compassion, shewing out of the divine scriptures, how acceptable offices of kindnesse are unto God: adding, that it would be no extraordinarie thing, if we should take care of our own people. He only is perfect, who does more than publicans and heathens. We are to propose to ourselves, sayd *Cyprian*, the imitation of our heavenly father, who causeth his sun to rise, and sendeth rain upon all men; and thereby to shew, that we are not unworthie of our high birth. This discourse had a good effect, and in the time of that calamity, there were the most generous acts of goodnesse performed by the *Christians* at *Carthage*; as (u) *Pontius* relates, and I some time

(t) *Aggregatam primo in loco uno plebem de misericordiae bonis instituit, docens divinae lectionis exemplis, quantum ad promerendum Deum profint officia pietatis. Tunc deinde subjungit, non esse mirabile, si nostros tantum debito caritatis obsequio faveremus; cum perfectum posse fieri qui plus aliquid publicano vel ethnico fecerit. . . . Et qui se Dei filium profiteretur, cur non exemplum patris imitatur? Respondere, inquit, nos decet natalibus nostris, et quos renato per Deum constat, degeneres esse non congruit. Pont. p. 5.*

(u) *id. p. 6.*

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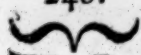
may have an opportunity to shew more at large. Upon this occasion likewise *Cyprian* writ a treatise entitled, *Of Mortality*, or *Of the Plague*; and, as is (*w*) computed, in the year 252. A. D. 248.

There was another occasion, in which the virtue of *Cyprian* and the people under his care was very conspicuous. Some barbarous people of *Africa* made inroads into *Numidia*, and carryed off with them captives a great number of *Christians*. The Bishops of *Numidia* gave *Cyprian* notice of that disaster. Hereupon he made a collection at *Carthage* for the redemption of those who had been carryed captive. And (*x*) the whole summe contributed by *Cyprian* himself and his people, and some (B) Bishops and

(*w*) Vid. Pearson. Ann. Cypr. p. 39. n. xvii. et Basnag. 258. n. xiv.

(*x*) Misimus autem sestertia centum millia nummorum, . . . Et optamus quidem nihil tale de cetero fieri, . . . Si tamen ad explorandam nostri animi caritatem, et examinandam nostri pectoris fidem, tale aliquid acciderit, nolite cunctari nunciare haec literis vestris; pro certo habentes, ecclesiam nostram et fraternitatem istic universam ne haec ultra fiant precibus orare; si facta fuerint, libenter, et largiter subsidia praestare. Ep. 62. al. 60.

(B) Mr. Marshall in a Note upon this Epistle of St. Cyprian, p. 177, says, that sum was collected from his own church only, ever and above the several sums contributed from such Bishops as

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and other *Christians* then at *Carthage*, amounted to about seven hundred and eighty pounds; which *Cyprian* sent to the Bishops of the province of *Numidia*, together with his own and his people's prayers, that no such like disaster might befall them again; at the same time assuring them, that if there should, the *Christians* with him would be always readie to send relief to their brethren.

But the most glorious scene of *Cyprian's* life remains. The Emperour *Valerian*, who for some time had been very favourable to the *Christians*, became their persecutor. *Cyprian* having been brought before the Proconsul made a confession of the *Christian* faith, and was banished to *Curubis*. So far we are informed by (y) *Pontius*, who (z)

as happened to be at Carthage, when this case was laid before our author. And so Fleury understood it. See his Ecclesiastical Historie B. vii. Ch. xiv. p. 420. But Tillemont takes it as I have done above, that the contributions of Cyprian's church, and of some Bishops then at Carthage, all together amounted to that summe. Tout cela ensemble fit une somme de 25. mille livres. Mem. Ec. St. Cypr. Art. 37. p. 210. Which is rightest, I am not much concerned to determine. The thing is of no great importance.

(y) *Hist tam bonis et tam piis actibus supervenit exilium. Pont. p. 6. Ut imminentis martyrii pleniore fiducia, non exulem tantummodo Curubis, sed et martyrem possideret. ib. 7.*

(z) *Et ut quid sacerdos Dei Proconsule interrogante responderet, taceam; sunt Acta quae referant. ib. p. 6.*

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refers to the Acts for particulars. And by the Acts which we now have we are informed, that (a) on the 30th day of August 257. *Cyprian* was brought before the Proconsul *Aspasius Paternus*, and being examined by him, owned himself to be a *Christian*, and a Bishop: declaring, that he knew no other Gods, beside the one true God, who made the heaven, and the earth, the sea and all things therein. Being stedfast in this profession, the Proconsul banished him to *Curubis*. His deacon (b) *Pontius* accompanied him to the place of his exile, where he arrived the thirteenth or fourteenth of September. *Cyprian* had many fellow-sufferers. Great numbers of *Christians* in the province of *Numidia* were apprehended, and sent to the mines. We have (c) a letter of *Cyprian* writ

(a) Imperatore Valeriano quartum et Gallieno tertium Consulibus, tertio Calendarum Septembrium, Carthagine in secretario Paternus Proconsul Cypriano dixit: . . . Exquisivi ergo de nomine tuo? quid mihi respondes? Cyprianus episcopus dixit: Christianus sum, et Episcopus. Nullos alios Deos novi, nisi unum et verum Deum, qui fecit coelum et terram, mare, et quae in eis sunt omnia. . . . Poteris ergo secundum praeceptum Valeriani et Gallieni exul ad urbem Cucurbitanam proficisci. *Cypr. Pass. p. 11.*

(b) Nam et me inter domesticos comites dignatio caritatis ejus delegerat exulem voluntarium. *Pont. p. 7.*

(c) *Ep. 76. al. 77.*

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in his exile, which is inscribed to nine Bishops by name, and beside them to others, *Presbyters, Deacons, and the rest of the brethren in the mines, Martyrs of God the Father Almighty, and Jesus Christ our Lord.* And those Confessors, who were not all in one and the same place, but in mines at some distance from each other, answer him again in three several letters, which are still extant in St. Cyprian's works.

Whilst (d) Cyprian continued at Curubis, *Galerius Maximus* succeeded *Paternus* as Proconsul of *Africa*. He recalled Cyprian from his banishment, who then went to his gardens, or countrey-house, near *Carthage*; by the orders, as it seems, of the Proconsul. Those gardens had been sold by Cyprian, and the price of them given for the benefit of the poor, as was formerly observed; but (e)

(d) Cumque diu ibidem moraretur, successit Aspasio Paterno proconsuli *Galerius Maximus* proconsul, qui sanctum Cyprianum episcopum ab exilio revocatum sibi iussit praeferri. Cumque Cyprianus sanctus martyr electus a Deo, de civitate Curubitana, in qua exilio praecepto Aspasii Paterni tunc proconsulis datus fuerat, regressus esset, ex sacro praescripto in hortis suis manebat. *Act. Pass. p. 12.*

(e) ad hortos, inquam, quos inter initia fidei suae venditos, et Dei indulgentia restitutos, pro certo iterum in usus pauperum vendidisset, nisi invidiam de persecutione vitaret. *Pont. p. 8. fin.*

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by some favourable providence they were again returned to the possession of our Bishop. A. D.
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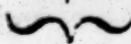
Soon after his arrival there, *Cyprian* understood, that there were orders given for bringing him before the Proconsul; who was then at *Utica*, a city of *Africa* about 40 miles distant from *Carthage*. But being desirous rather to dye in the presence of his own people, he thought fit to go from his countrey seat, and conceal himself for a while. Of this he gives an account (*f*) in his last letter to his clergie and people. The Proconsul being come from *Utica* to *Carthage*, *Cyprian* returned to his gardens; where many persons of the best rank in the city came to him, entreating him to retire, and offering him likewise a safe place of retreat: but he would by no means comply with those proposals. This is writen (*g*) by his deacon *Pontius*. On

(*f*) Cum perlatus ad nos fuisset, fratres carissimi, frumentarios esse missos, qui me Uticam perducerent, et consilio carissimorum persuasum esset, ut de hortis nostris interim secederemus, iuxta interveniente causa, consensi; eo quod episcopum in ea civitate, in qua ecclesiae dominicae praeesit, illic dominum confiteri, et plebem universam praepositi praesentis confessione clarificari. *Cypr. Ep. 81. [al. 83.] init. p. 238.*

(*g*) Conveniebant interim plures egregii et clarissimi ordinis et sanguinis, sed et seculi nobilitate generosi: qui propter amicitiam ejus antiquam, secessum subinde suaderent: et ne

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On the 13th of *September* 258. an officer with (b) soldiers was sent to *Cyprian's* gardens by the Proconsul, to bring him before him. *Cyprian* then knew his end was near, and with a readie and constant mind, and a chearful countenance, he went without delay to *Sexti*, a place about six miles from *Carthage*, where (i) the Proconsul was for the sake of his health. *Cyprian's* cause was deferred (k) for that day. He was therefore ordered to the house of an officer, where he was kept that night; but was well accommodated, and his friends had free access to him. The news of this having been brought to *Carthage*, a great number of people of all sorts, and the *Christians* in general, flocked from thence to *Sexti*. And *Cyprian's* people lay all night before the door of the officer,

ne parum esset nuda suadela, etiam loca in quae secederet efferebant. Ille vero jam mundum suspensa in coelum mente neglexerat, nec suadelis blandientibus annuebat. *Pont. p. 8.*

(b) Cum ecce Proconsulis jussu ad hortos ejus . . . cum militibus suis princeps repente subitavit. *id. ibid.*

(i) . . . et in *Sexti* perduxerunt: ubi idem *Galerius Maximus* proconsul bonae valetudinis recuperandae gratia secesserat. *Aff. Pass. p. 12.*

(k) Sed dilatus in crastinum, ad domum principis a praetorio revertebatur. . . . Receptum eum tamen et in domo principis constitutum una nocte continuuit custodia delicata: ita ut convivae ejus, et cari in contubernio ex more fuerimus. *Pont. p. 9.*

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thus (l) keeping, as *Pontius* expresses it, the vigil of their Bishop's passion.

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The next morning, the fourteenth of September, he was led to the Proconsul's palace, surrounded (m) by a mixed multitude of people, and a strong guard of soldiers. "After (n) some time the Proconsul came out into the hall, and *Cyprian* being set before him, he said: *Art thou Thascius Cyprian?* *Cyprian* the Bishop answered: *I am.* *Galerius Maximus* the Proconsul sayd: *The most sacred Emperours have commanded thee to sacrifice.* *Cyprian* the Bishop answered:

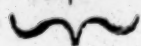
(l) Plebs interim tota sollicita, ne per noctem aliquid sine conscientia sui fieret, ante fores principis excubabat. Concessit ei divina tunc bonitas, vere digno, ut Dei populus etiam in sacerdotis passione vigilaret. *id. ibid.*

(m) Egressus est domum principis, . . . et agminibus multitudinis mixtae ex omni parte vallatus est. Sic autem comitatu ejus infinitus exercitus adhaerebat, quasi ad expugnandam mortem manu facta veniretur. *ib. p. 9.*

(n) Cumque oblatus fuisset, *Galerius Maximus* proconsul *Cypriano* episcopo dixit: *Tu es Thascius Cyprianus?* *Cyprianus* episcopus respondit: *Ego.* *Galerius Maximus* dixit. *Jusserunt te sacratissimi imperatores ceremoniari.* *Cyprianus* episcopus dixit: *Non facio.* *Galerius Maximus* ait: *Consule tibi.* *Cyprianus* episcopus respondit: *Fac quod tibi praeceptum est: in re tam justa nulla est consultatio.* *Galerius Maximus* collocutus cum consilio, sententiam vix aegre dixit verbis hujusmodi: *Diu sacrilega mente vixisti, et plurimos nefariae tibi conspirationis homines aggregasti. . . . Et his dictis, decretum ex tabella recitavit: Thascium Cyprianum gladio animadverti placet.* *Cyprianus* episcopus dixit: *Deo gratias.* *Act. Pass. p. 13.*

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" *I don't sacrifice. Galerius Maximus* said :
 " *Be well advised. Cyprian* the Bishop an-
 " swered : *Do as thou art commanded: in so*
 " *just a cause there needs no consultation.* The
 " Proconsul having advised with his council
 " spoke to *Cyprian* in angrie terms, as being
 " an enemie to the Gods, and a seducer of
 " the people, and then read his sentence out
 " of a tablet: *It is decreed, that Thascius*
 " *Cyprian be beheaded.* *Cyprian* the Bishop
 " said : *God be thanked.*" This is the ac-
 count given in the Acts of St. *Cyprian's* Pas-
 sion. And (o) *Pontius* writes to the like
 purpose.

Cyprian (p) was then led away to the field
 of *Sexti*, a (q) large level spot of ground,
 encompassed with trees, the boughs of which
 were then loaded with spectators. And in
 the presence of a great number of people
Cyprian was there beheaded, according to
 the sentence pronounced upon him.

(o) *Pont. p. 9. f. 10. init.*

(p) Et ita idem *Cyprianus* in agrum *Sexti* productus est.
Act. Pass. p. 13.

(q) Ipse autem locus aequalis est ubi pati contigit, ut arbori-
 bus ex omni parte densatis sublime spectaculum praebeat. Sed
 per enormitatem spatii longioris visu denegato per confusam
 nimis turbam, personae faventes in ramos arborum repperant.
Pont. p. 10.

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Lactantius, who himself (r) greatly commends the stile of St. *Cyprian's* works, says, they were despised by the learned *Heathens*, that had looked into them. And informs us, that (s) he had heard a person, a man of considerable eloquence, altering one of the letters of his name, call him *Coprian*: thereby intimating, that when he was a man of good parts, and qualified for great things, he had followed silly fables. But it seems to me reasonable to suppose, that *Cyprian*, who was a man of bright natural parts, and no inconsiderable acquired abilities, had well informed himself, and had received some good evidence of those principles, for the sake of which he abandoned a reputable and profitable employment, if not an honourable and plentiful station, without

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His Character.

(r) Unus igitur praecipuus, et clarus extitit Cyprianus, quoniam et magnam sibi gloriam ex artis oratoriae professione quaesierat. . . . Erat enim ingenio facili, copioso, suavi, et (quae sermonis maxima est virtus) aperto; ut discernere nequeas, utrumne ornatior in eloquendo, an faciliior in explicando, an potentior in persuadendo fuerit. *Lact. Divin. Inst. lib. v. cap. i. sub. fin.*

(s) Hic tamen placere ultra verba, sacramentum ignorantibus non potest. . . . Denique a doctis hujus seculi, quibus forte ejus scripta innotuerunt derideri solet. Audivi ego quendam hominem sane disertum, qui eum immutata una litera Coprianum vocaret; quasi quod elegans ingenium, et melioribus rebus aptum, ad aniles fabulas contulisset. *ibid.*

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any worldly prospects whatever: and in the service of which he spent ten years, during his episcopate, in great labour, and much opposition; and at length chearfully resigned his life, as a confirmation of the truth of them, and as an example of constance, by which his people, persons whom he tenderly loved, might be induced to suffer any thing rather than deny them. The whole tenour of *Cyprian's* life after his conversion, peaceable, charitable and beneficial to men of all characters in distresse; the manner of his death, undaunted, willing and readie, without seeking it, are a very valuable testimonie in behalf of the truth and excellence of the principles of the *Christian Religion*.

Testimonies  
to him.

I have no design to draw at length *Cyprian's* character. What has been sayd just now may suffice. However, I can't forbear observing in the words of (C) *Mr. Marshall*, for giving my readers some farther idea of our author, *that he was the Bishop of a most flourishing church, the metropolis of a province; that he was a man made for businesse, had a diligent and active spirit, and talents equal*

(C) See *Mr. Marshall's* preface p. xiv.

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to the charge wherewith he was entrusted. And I would add, that he was not only a man of great authority in his life-time, but likewise of great reputation afterwards. This has appeared in part from what has been taken from *Jerome* and *Lactantius*. They who are desirous of knowing more of the praises that have been given *Cyprian* by ancient writers may consult (t) *Ruinart*, and (u) *Tillemont*. I shall observe only a few things from *St. Augustin*. In his time the day of *St. Cyprian's* Martyrdom was a festival not only at *Carthage*, but in other places of *Africa*, as appears from (w) five Sermons of *Augustin*, still extant, delivered by him on that day at *Hippo*. It may be concluded from (x) what he says, as well as from some other ancient writers, that the anniverfarie of *Cyprian's* martyrdom was then observed also in other parts out of *Africa*. *Augustin*

(t) *Admonit. in Vit. et Act. S. Cyprian. ap. Act. Mart. Sin. et Sel. p. 198, 199.*

(u) *Tillem. St. Cyprien. Art. 62, 63, 64.*

(w) *Serm. 309. . . . 313. T. v. Bened.*

(x) *Quis enim hodie, non dicam in hac nostra civitate, sed plane per Africam totam, transmarinasque regiones, non Christianus solum, sed Paganus aut Judaeus, aut etiam Haereticus, possit inveniri, qui non nobiscum dicat Natalem Martyris Cypriani?* *Aug. Serm. 310. al. de Diversis. 113. in.*

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(y) calls *Cyprian* a most agreeable writer, as well as a blessed martyr. He assures us, that (z) *Cyprian* was then generally well known in the world, partly for the constance and fortitude of his sufferings, partly for the charms of his most agreeable writings. A remark of *Augustin* (a) upon the difference of stile in *Cyprian's* works may be esteemed a proof both of his own judgement, and of the judgement and abilities of our author in that way.

As my historie of St. *Cyprian* is but short, I would refer my readers to (b) *Cave*, and others.

(y) Nonne adspicimus, quanto auro et argento et veste fuscata exierit de Aegypto Cyprianus doctor suavissimus et martyr beatissimus? quanto Lactantius, &c. *Aug. de Doctr. Chr. lib. 2. cap. 40. n. 61.*

(z) Verum quia non solum dixit quae audirentur, sed scriptae etiam quae legerentur; . . . et innotuit regionibus multis, partim per famam fortissimae passionis, partim per dulcedinem suavissimae lectionis. *Serm. 310. sub. fin.*

(a) Est tale aliquid in epistola beatissimi Cypriani. . . . Ait ergo quodam in loco: Petamus hanc sedem: dant secessum vicina secreta: ubi dum erratici palmitum lapsus pendulis nexibus per arundines bajulas repunt, viteam porticum frondea tellus fecerunt. Non dicuntur ista nisi mirabiliter affluentissima fecunditate facundiae, sed profusione nimia gravitati displicent. Qui vero haec amant, profecto eos qui non ita dicunt, sed castigatius eloquuntur, non posse ita eloqui existimant, non iudicio illa evitare. Quapropter ille vir sanctus et posset ostendit sic dicere, et nolle, quoniam postmodum nunquam. *Aug. De Doctr. Chr. lib. iv. cap. xlii. n. 31.*

(b) *Cav. Hist. Lit. and Lives of the Primitive Fathers*

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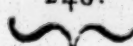
others, who have writ his life more at large, and particularly to (c) *Le Clerc*, who has done the same, in the free way. I should have been well pleased to insist upon *Cyprian's* visions and revelations. But it would require more room than I can spare here. Besides, though I have sometimes taken notice of such things; as in the histories of *St. Gregorie of Neocesarea*, and *St. Dionysius of Alexandria*, and perhaps occasionally in some other chapters, that I might not leave this matter altogether untouched; there is another place in this work, where it may be proper to observe distinctly the continuance of miraculous powers, or extraordinarie gifts of the Spirit, in the church, after the time of the Apostles: and for that place I reserve the farther consideration of *Cyprian's* claims to a share in such gifts.

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II. *St. Cyprian's* works are distributed in- *His Works.*  
to two parts; *Traçts*, or treatises, and *Epistles*. The *Traçts* are upon a variety of subjects. Some are defenses of the *Christian*

*Tillemont Mem. T. iv. Part. i. Du Pin Bibl. Ruinart. Aët. Mart. Sinc. et Sel. Vit. S. Cypr. a Benedictino adornat. Basnag. Annal. Pagi Crit. Pearson Ann. Cypr. Dodwell. Diff. Cypr.*

(c) *Bibl. Univ. T. xii p. 207, &c.*

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Religion against *Jews* and *Gentils*, some upon *Christian* morality, others concerning the discipline of the church. His Epistles were written partly in the time of his retirement under the *Decian* persecution, partly afterwards. With them are joyned divers Epistles of others sent to him. They are very useful and entertaining. I need not give a more particular account of \*\*\* them. However it may not be amiss to observe, that St. *Jerome* (d) does not reckon *Cyprian* to have writ any Commentaries upon Scripture; though in a Chain upon St. *Luke's* Gospel, mentioned by (e) *Montfaucon*, *Cyprian* is sayd to be one of the ancient writers, from whom those interpretations are taken. *James le Long* (ee) has put *Cyprian* among the Commentators upon Scripture. But it is only for the sake of his treatise on the Lord's Prayer.

\*\*\* It is sayd, there are some letters of St. *Cyprian* at *Venice*, which have not been yet printed. *Vid. Montfaucon. Diar. Ital. Cap. v. p. 75.*

(d) *Beatus Cyprianus instar fontis purissimi, dulcis incedit et placidus; et quum totus sit in exhortatione virtutum, occupatus persecutionum angustiis, de scripturis divinis nequaquam diffinit. Hieron. ad Paulin. Ep. 49. [al. 73.] p. 567. m.*

(e) *Vid. Biblioth. Cæsian. p. 251.*

(ee) *Vid. Le Long Bibl. Sa. T. 2. p. 693. Paris. 1723.*

Though I give no account of the several Editions of St. Cyprian's works, I may be allowed to observe here, that (D) we have a beautifull edition of them in *English*, with

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(D) I have made but little use of Mr. Marshall's translation. All my Passages out of St. Cyprian, except perhaps two or three, or four at the most, were collected, translated, and put in the order they are now in, before I was acquainted with it. However, I have made some improvements by Mr. Marshall's performance, and have now taken care to make several references to him, which I hope the attentive reader will perceive. As I have not read over Mr. Marshall's translation, my testimonie can be of no great value. But so far as I have had leisure and opportunity to read and examine it, it appears to be, together with the notes, a work of much labour and studie, and to deserve great commendation. Nevertheless there is a particular or two, which I must remark. Mr. Marshall in his Preface p. 17. 18. expresseth himself in these very words. *I know not whether it be worth while to take notice of one particular liberty which I have taken, of prefixing the title of Saint to the several apostles and evangelists, as they occur in our author, though he himself has named them simply and plainly, without any such appellation.* And afterwards he says: *I have here and there also expressed my author's sense in the language of holy scripture, where, he himself, did not mean to quote it.* But then, in such cases, I never refer to the passage, in the margin, as I always do, where he particularly cites any verse or chapter of the inspired writers. But it appears to me, that both these are unwarrantable and unjustifiable liberties, not proper to be taken in translating ancient authors. With regard to the first, though of no very great importance; it seems to me to be rather better to shew primitive writers in their own original simplicity and plainnesse, as near as possible. With regard to the other liberty, which Mr. Marshall says he has taken; it appears to me altogether unjustifiable. Ordinarie readers will be lyable to be misled by that method. And I believe, it must be attended with some bad consequences, which good Mr. Marshall was not aware of. Perhaps this remark will be illustrated and confirmed by somewhat to be taken notice of by and by, at numb. vi.



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usefull and valuable notes, by the late Mr. *Nathaniel Marshall*, published in the year MDCCXVII.

Some pieces have been ascribed to St. *Cyprian*, which are not his. But learned men are now so generally agreed, what are his genuine works, what not, that I need not enlarge upon that point. As several of those tracts, which formerly had been reckoned his, and some others, are still usually bound up together with his works, and are useful, and writ by good hands; I shall make some extracts out of them in a chapter apart, and there give a short historie or account of each of them.

All St. *Cyprian's* works, both Tracts and Epistles, abound with texts of the scriptures of the Old and New Testament. But there is one Tract, entitled, *Testimonies against the Jews, to Quirinus*, in three books; which Tract is little more than a collection of texts of scripture under several heads. For there is nothing in it properly *Cyprian's*, beside two short prefaces, and those several heads, or the titles of the chapters of the work, and the names of the books of scripture, from which he takes his testimonies. The  
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genuineſſe of this Tract has been called in question by ſome, particularly by (*f*) *Rivet*. Here books of ſcripture are expreſſly quoted by name, which is ſeldom done in *Cyprian's* other works. Here alſo texts of ſcripture are cited, according to different readings from thoſe found in his other writings. Nevertheless it is (*g*) generally thought by learned men, that theſe objections are of no great moment, this Tract having been quoted as *St. Cyprian's* by ſeveral ancient writers. Biſhop *Pearſon* (*b*) placeth theſe books in the year 248. The learned *Benedictin* (*i*) before mentioned ſuppoſeth likewiſe, that they were writ, whiſt *Cyprian* was Preſbyter, or ſoon after he was made Biſhop; and he offers ſome arguments, that deſerve conſideration. Biſhop *Fell* thinks this one of the firſt of *St. Cyprian's* tracts. And upon the ground of

(*f*) Si tamen libri illi [*ad Quirinum*] ſunt Cypriani omnes. Aliquos enim ad Quirinum ſcripſiſſe, ex Hieronymo, et aliis, qui eorum mentionem faciunt, probavit Pamelius. Sed an ſint ii ipſi libri, quos habemus, dubium reddunt citationes librorum, quas his formulis enuntiat, praeter Cypriani in aliis opusculis morem, κατὰ Lucam, κατὰ Marcum, &c. *Rivet*. *Crit. Sacr. L. 2. Cap. 15. p. 1097.*

(*g*) *Vid. Notas Ed. Oxon. p. 17. Du Pin. Bibl. Tillemont. Tom. iv. St. Cyprien. Art. 64. et note 54.*

(*b*) *Ann. Cypr. p. 9. num. i.*

(*i*) *Vit. S. Cyprian p. 44. num. iv.*

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this opinion, concerning the early date of this work, is founded a solution of (k) the difficulty taken from the different citations of scripture in this and other writings of this Father. Mr. *Simon*, who dislikes *Fell's* solution, gives (l) another: but whether it be better than the Bishop's, I can't say. *Bafnage*, who (m) makes no doubt of the genuineness of this Tract, and even thinks *Pontius* has referred to it, supposeth it writ, when *Cyprian* was Bishop, and after the *Decian* persecution. *Stephen Baluze* maintains the genuineness of this work. But then at the same time he allows, that it has been much

(k) . . . varietatis istius . . . vix alia ratio reddi poterit, quam quod diversis temporibus scriberentur; et proinde dicendum tractatum hunc reliqua omnia quae sequuntur praeverfisse. *Edit. Ox. in Not. p. 17.*

(l) Il [l'Evêque d'Oxford] n'a pas pris garde, que cette ancienne traduction, qui étoit entre les mains du peuple, et qu'on lisoit dans les eglises, n'empêchoit point ceux qui savoient la langue Grecque de traduite le Grec des Septante, et celui du Nouveau Testament, à leur maniere, quand ils le jugeoient à propos. C'est principalement à cela qu'on doit attribuer cette diversité de version des mêmes passages, qui est dans les différens livres de ce savant Evêque. *R. Simon Critique des Comm. du N. T. Chap. i. p. 15.*

(m) Ni a vero aberret conjectura, non ex titulo, quo Quirinus afficitur, sed ex verbis Pontii, librum ab episcopo Cypriano, sed extincta Decii persecutione, confectum fuisse censemus: Quis emolumentum gratiae proficientis ostenderet? quibus innuit libros ad Quirinum, quorum ad praefationem digitum Pontius intendisse videtur. *Basn. An. 258. num. xiv.*

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interpolated. The words of one who was well furnished with Manuscripts of *St. Cyprian's* works, are so remarkable to this purpose, that the reader may expect to see them in the (*n*) margin.

And hence, if I mistake not, arises the truest and best solution of the difficulty before mentioned. Bishop *Fell* thought, the different method of citing scriptures, and the different readings of texts, or passages, in this and the other works of *Cyprian* to be owing to the distance of the times of writing them: This was one of *Cyprian's* first pieces: The rest were writ at different times afterwards.

*Simon* says, that though there was at that time a *Latin* Version generally used by *La-*

(*n*) Si qua sunt loca in operibus sancti Cypriani, de quibus pronuntiari non possit ea certe illius esse, id vero in primis asseri potest de libris Testimoniorum ad Quirinum. Plures enim codices plus habent quam vulgatae editiones, alii minus. Itaque, quoniam impossibile est discernere ea quae vere Cypriani sunt ab iis quae post illum a studiosis addita sunt, nos retinimus ea quae reperta a nobis sunt in antiquis exemplaribus manuscriptis. Porro duo tantum priores libri extant in editione Spirensi, in veteri Veneta, et in ea quam Remboldus procuravit. Erasmus tertium emisit ex codice scripto monasterii Gemblacensis. . . . Habui autem unum et viginti exemplaria vetera horum librorum, quorum tamen quinque habent tantum libros duos priores. *Baluz. Not. ad Cyprian. p. 596.*

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*tin Christians*, yet it was not uncommon for those who had learning, and understood Greek, to translate for themselves from the original, when they saw fit. *And to this, principally*, says he, *we ought to ascribe that diversity of translation of the same passages, which is found in the different books of this learned Bishop*. Nor is it impossible, but this method may have been used by some learned men at that time, *Cyprian* in particular. *Massuet* (o) indeed is pleased to make a doubt, whether *Cyprian* understood Greek. But I think he is singular herein. Others have a better opinion of our Bishop's learning. For it has been generally supposed, that *Firmilian's* letter writ in Greek was translated into *Latin* by him. I formerly referred (E) to several learned men of this sentiment. To them I would now add (p) the learned *Benedictin*, author of *St. Cyprian's Life*. And it appears to me highly pro-

(o) Cyprianum autem Graece doctum fuisse, nullo argumento constat. *Massuet Diff. in Irenae. ii. n. 54. p. cii.*

(E) See Vol. iii. p. 413. note (s).

(p) Haec autem Firmiliani epistola, quae Latine reddita existat inter Cyprianicas septuagesima quinta sic Cyprianicum stilum redolet, ut non alium interpretem habuisse videatur. *Vit. S. Cypr. n. xxxi. p. cxviii. init.*

bable,

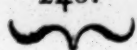
bable, that *Cyprian*, who in the former part of his life professed rhetoric with reputation in the city of *Carthage*, was not unskilled in the *Greek* tongue. And in his remaining writings we find mention of some *Greek* authors, particularly (q) *Plato*, and *Hermes Trismegistus*, (r) *Hippocrates* and *Soranus*. And he mentions them, as if he was acquainted with their works, especially those of the two former.

But yet it seems to me, that the forementioned reasons are not sufficient to account for the diversity we are speaking of. I rather think it to be chiefly owing to the additions and alterations that have been made in the books of *Testimonies*. Such a collection of texts of scripture is very lyable to be altered. It is likely, that some texts have been added, in later ages, according to the version, or readings, then in use. And other passages, which were in the work from the begining, have been altered, ac-

(q) In quo et Plato pari ratione consentit; et unum Deum servans, ceteros angelos, vel daemones dicit. Hermes quoque Trismegistus unum Deum loquitur, eumque incomprehensibilem atque inaeftimabilem confitetur. *De Idol. Van. p. 14.*

(r) Non invenio unde hoc nomen assumant; nisi forte qui plura et secretiora legerunt apud Hippocratem et Soranum καλινκός illosprehenderunt. *Ep. 69. al. 76. p. 186.*





according to the reading in use in the age of the copyer, or transcriber. The account, which (s) *Baluze* gives of the Manuscripts of these books, appears to me to put this out of question. Such additions and alterations may have been made without any bad intention, barely with a view of rendering the work more useful, and more generally acceptable: though they who are curious would be better pleased to see these books genuine and uncorrupted, in their original size, however small, just as they came out of *Cyprian's* hands. And as I think, such books as these, consisting chiefly of collections of texts of scripture, are more especially lyable to alteration, both by interpolation, or addition, and by changing the original readings for such as afterwards were in use, and were more modern; so I likewise question, whether we can be sure, that in *St. Cyprian's* other works we always have the passages in the *Latin* Version made use of by him, and as they came from him. I think, *Bishop Fell* speaks in the same manner. I

(s) See before note (n).

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Upon the whole, there can be no doubt made, but St. *Cyprian* published a work with this title. But it seems, that the Books of Testimonies, which we now have, or at least some parts of them, are lyable to objections that have not been fully cleared up. For which reason it may be thought proper, that they should be quoted with some particular caution. Whenever therefore I take any thing out of the Books of Testimonies, I intend to mention them expressly. There is another Tract of St. *Cyprian*, which is writ much in the same way with those books of Testimonies. It is entitled *An Exhortation to Martyrdome*. But I don't know, that

(t) Sperabam quidem ex largo hoc quod in tractatu isto habetur scripturarum spicilegio, ad Versionis Latinae, quae Hieronymianam praecessit, restitutionem, gradum aliquem praestrui potuisse. Et certe, si modo sibi ubique constaret Cypriani textus, loca illa quae a lectione vulgata discrepare deprehenduntur, pro antiquae versionis reliquiis non immerito haberemus. Sed cum ea sit lectionum in Mss. codicibus varietas, ut plura simul occurrant, quae a vulgatis discrepent; et in his quid a Cypriano scriptum fuerit, codicibus sibi invicem non respondentibus, minime constet: porro, cum primorum seculorum patres in S. Scripturis laudandis diversimode se habeant; curam hanc ceu tantum non deploratam censemus.

*Annot. ad Testim. Libro 1. p. 17.*

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such objections have been made against this,  
as against the former.

*His Testi-  
monie to  
Books of the  
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III. As I have already set before the eyes of my readers such numerous passages of scripture in the *Christian* writers, whose works we have perused; I might now perhaps begin to contract, and be more brief. However, I have determined to proceed in the method that has been hitherto taken, without much alteration, 'till we come below *Eusebe of Cesarea*. And it is my design to omit nothing material, purely for the sake of brevity. Let such therefore as have not an opportunity of reading over the voluminous writings of the Fathers accept of the following account of the notice *St. Cyprian* has taken of the several books of the New Testament. I propose by this method to enable every one to judge in some measure of the difference between the books of Testimonies, as we now have them, and *St. Cyprian's* other pieces. And besides, there are several citations in this writer's works, that deserve some remarks.



1. St. Cyprian speaks expressly of (u) <sup>A. D. 248.</sup> *four Gospels*, which he compares to the *four rivers* of paradise. These Gospels are received by the church, and are her property, within her circuit; by which she is overflowed, and her plants are enabled to bear fruit. As (F) paradise had it's four rivers, so the church has it's four Gospels. *Of the Gospels.*

2. In the second book of Testimonies:  
 "Likewise (w) in the Gospel according to  
 "Matthew: Now when Jesus was born in *Mat. ii. 1,*  
 "Bethlehem of Juda in the days of Herod <sup>2.</sup>  
 "the King, behold there came Wise-men from  
 "the East to Jerusalem." In this work is  
 quoted also the first chapter of this (x) Gos-  
 pel. In other pieces this Gospel is cited  
 thus: "Likewise (y) the Lord has com- *Ch. xxiii.*  
 9.

(u) Ecclesiae paradisi instar exprimens, arbores fructiferas intra muros suos intus includit, ex quibus quae non facit fructum bonum, exciditur, et in ignem mittitur. Has arbores rigat quatuor fluminibus, id est, Evangeliiis quatuor, quibus baptisimi gratiam salutis coelestis inundatione largitur. Num quid de ecclesiae fontibus rigare potest qui intus in ecclesia non est? *Ep. 73. p. 202.*

(F) See Mr. Nash. Marshall's note upon the place, p. 235.

(w) Item in evangelio cata Matthaeum: Et cum Jesus natus esset in Bethlehem Judae in diebus Herodis regis. . . .  
*Testim. l. 2. cap. 29. p. 50.*

(x) *Lib. 2. cap. 6. et 7. p. 36.*

(y) Item dominus in evangelio suo praecepit, ne vocemus vobis patrem in terra, &c. *De Orat. Dom. p. 142.*

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" manded

A. D. 248. *manded us in his Gospel, that we should call no man our father upon earth, forasmuch as one is our father who is in heaven."* Again: In the Gospel (z) the Lord speaks and says: *He that loveth father or mother more than me is not worthie of me, and what follows."*

3. In the third book of Testimonies: Likewise (a) in the Gospel according to *Mark vi. 25, 26.* *Mark: And when ye stand praying, forgive, if ye have ought against any, that your father also which is in heaven may forgive you your trespasses."* So this Gospel is several times quoted in this work: in other Tracts after this manner: "Whom (b) the Lord reproves and blames in his Gospel, *Ch. vii. 9.* *saying: Ye reject the commandment of God, that ye may keep your own tradition."*

(z) In evangelio dominus loquitur et dicit: Qui diligit patrem aut matrem super me, non est me dignus. *De Exhorta. Martyr. cap. 6. p. 173.*

(a) In evangelio, in prece quotidiana: Remitte nobis debita nostra. . . . [Matth. vi. 12.] Item cata Marcum: Et cum steteritis ad orationem, remittite, &c. *Testim. lib. 3. cap. 22. p. 72.*

(b) quos increpat dominus et objurgat in evangelio suo dicens: Rejicitis mandatum Dei, ut traditionem vestram statuat. *De Unitate Eccl. p. 117.*

4. In the first book of Testimonies: A. D. 248.  
 "Likewise (c) in the Gospel according to  
*Luke*: And it came to pass, that when Eli-<sup>Luke i.</sup>  
*sabeth* heard the salutation of Mary, the<sup>41, 42,</sup>  
*babe* leaped in her womb, and *Elisabeth* was<sup>43.</sup>  
*filled with the Holy Ghost. . . .* In the  
 Tract on the Lord's prayer: "Which (d)  
 the Lord teacheth in his Gospel, saying:  
 "Two men went up to the temple to pray, the<sup>Ch. xviii.</sup>  
 "one a Pharisee, the other a publican," to<sup>10. . 14.</sup>  
 the end of the parable. Again: "So (e) the  
 "widow *Anna*, as it is written in the Gos-  
 "pel, departed not from the temple, but serv-<sup>Ch. ii. 37.</sup>  
 "ed God with fastings and prayers, night  
 "and day."

5. In the first book of Testimonies:  
 "Likewise (f) in the Gospel according to  
 "John: He came to his own, and his own<sup>Job. i. 11,</sup>  
 "received him not. As many as received him,<sup>12.</sup>  
 "to them gave he power to become the sons of

(c) Item in evangelio cata Lucam: Et factum est, ut audivit salutationem Mariae Elisabet. *Testim. l. i. cap. 8. p. 37.*

(d) Quae dominus in evangelio suo ponit et dicit: Homines duo ascenderunt in templum orare, unus phariseus, et unus publicanus. *De Orat. Dom. p. 141.*

(e) Sic Anna vidua, . . . sicut in evangelio scriptum est. *ibid. p. 155.*

(f) Item in evangelio cata Joannem: In sua propria venit, et sui eum non receperunt. *Testim. l. i. cap. 3. p. 21.*



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“ God, even to them that believe on his name.”  
 In (g) the next book of Testimonies he quotes the first five verses of this Gospel. In one of his Epistles : “ Let (h) them imitate the “ Lord, who near the time of his passion “ was not more proud, but more humble; “ for then he washed his disciples feet, say- “ ing: *If I your lord and master have wash- “ ed your feet, ye also ought to wash the feet of “ others. For I have given you an example, “ that ye should do, as I have done.*”

Acts of the  
Apostles.

IV. The book of the Acts of the Apostles is frequently quoted by St. Cyprian by that title. But he has no where, that I remember, mentioned the name of the writer. “ According to (i) what Peter says to the “ *Jews in the Acts of the Apostles: Repent, “ and be baptised every one of you in the name*

(g) lib. 2. cap. 3. p. 32.

(h) Imitentur dominum, qui sub ipso tempore passionis non superbior, sed humilior fuit. Tunc enim apostolorum [discipulorum. Baluz.] suorum pedes lavit, dicens: Si ego lavi pedes vestros magister et dominus, et vos debetis aliorum pedes lavare. Exemplum enim dedi vobis, ut sicut ego feci et vos faciatis. Ep. xiv. [juxta Pamel. vi. Baluz. v] p. 32.

(i) Secundum quod in Actis Apostolorum Petrus ad eos loquitur, et dicit: Poenitemini, et baptizetur unusquisque vestrum in nomine domini Jesu Christi. . . Ep. 73. p. 205.

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“ of the Lord Jesus Christ for the remission  
 “ of sins, and ye shall receive the gift of the  
 “ Holy Ghost.” Again: “ As (k) we read  
 “ in the Acts of the Apostles: *And the mul- . . . i. 32.*  
 “ titude of them that believed acted with one  
 “ heart and soul.” The same text is expres-  
 ly quoted in another place, as scripture.  
 “ This (l) is evident from the divine scrip-  
 “ ture, which says: *The multitude of them*  
 “ *that believed, acted with one heart and soul.*”  
 that is, with great unanimity. Accordingly  
 this book is cited by St. Cyprian for proof  
 of what he asserts. Having quoted the  
 book of *Tobit*, he adds: “ Nor (m) do we  
 “ so allege these things, my brethren, as  
 “ not to prove what the angel *Raphael* says  
 “ [in *Tobit*] by the testimonie of truth. In  
 “ the Acts of the Apostles the truth of this  
 “ is shewed; and that souls are delivered by

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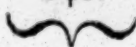
248.

(k) Sicut legimus in Actis Apostolorum: Turba autem eorum qui crediderant, anima et mente una agebant. *De Opere et Eleemosynis. p. 208.*

(l) Probat scriptura divina quae dicit: *De Unit. Eccl. p. 119.*

(m) Nec sic, fratres carissimi, illa proferimus, ut non quod Raphael angelus dixit veritatis testimonio comprobemus. In Actibus Apostolorum facti fides posita est, et quod eleemosynis non tantum a secunda, sed a prima morte animae liberentur, gestae et impletae rei probatione compertum est. Tabitha operationibus iustis et eleemosynis praestandis plurimum dedita, &c. *De Opere et Eleem. p. 199.*

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“ alms not only from the second but likewise  
“ from the first death, is made manifest by  
“ fact and experience.” For this he alleges  
the historie of *Tabitha*, Acts ix. 36. . . 41.

Act. xv.  
28, 29.

I must add one quotation more. In the  
third book of Testimonies: “ Likewise in  
“ (n) the Acts of the Apostles: *It seemed*  
“ *good unto the Holy Ghost and to us, to lay*  
“ *upon you no other burden, than these things,*  
“ *which are of necessity; [or, these necessarie*  
“ *things;] that ye abstain from idolatries,*  
“ *and effusion of blood, and fornication. And*  
“ *whatever things ye would not should be done*  
“ *unto you, neither do ye unto others.*” This  
is a very extraordinarie reading, and requires  
some remarks.

Remarks.

We ought here to recollect the substance  
of *Stephen Baluze's* note before referred to:  
That these books of Testimonies are very  
much interpolated, and that whereas he had  
one and twenty manuscript copies of them,  
five of those manuscripts wanted the third

(n) Item in Actibus Apostolorum: Visum est Sancto Spiritui et nobis nullam vobis imponere sarcinam, quam ista, quae ex necessitate sunt; abstinere vos ab idololatriis, et sanguinis effusione, et fornicatione. Et quaecunque vobis fieri non vultis, aliis ne feceritis. *Testim. L. 3. cap. 119.*

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book. Moreover in (o) his note upon the passage just transcribed, he mentions one copie, where this passage, and what follows to the end of the third book, is wanting. So that this passage was wanting in six copies of the one and twenty.

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I shall immediatly observe a place in St. Irenaeus, or rather in the *Latin* version of that Father, where the texts of *Acts* xv. 20. and 29. are quoted very agreeably to the reading we have before us. In that place is recited *Acts* xv. from v. 7. to v. 29. There James in his speech says: "*Wherefore (p) my sentence is, that we trouble not them which from among the Gentils are turned to God; but that we command them to abstain from the vanities of idols, and from fornication, and from blood: and that whatever things they would not have done unto them, neither should they do unto others.*" And afterwards reciting the epistle

(o) *Ista et quae deinceps sequuntur usque ad finem libri desunt in codice Gratianopolitano. Baluz. Not. p. 601.*

(p) *Propterea ego secundum me judico, non molestari eos, qui ex Gentibus convertuntur ad Deum; sed praecipendum eis, uti abstineant a vanitatibus idolorum, et a fornicatione, et a sanguine: et quaecunque nolunt sibi fieri, aliis ne faciant. Iren. contr. Haer. l. 3. c. 12. p. 199. Massuet.*

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itself: " For (q) it seemed good to the Holy  
 " Ghost, and to us, to lay upon you no greater  
 " burden than these, which are necessarie  
 " things: That ye abstain from things sacri-  
 " ficed to idols, and blood, and fornication.  
 " and that whatever things ye would not have  
 " done unto you, neither should ye do unto  
 " others: from which if ye keep yourselves, ye  
 " shall do well, walking in the Holy Ghost."

This Latin Version of *Irenaeus* was not published, according to Mr. *Dodwell's* (r) computation, till some time after the year of *Christ* 385: though (s) *Massuet* thinks it more ancient by a great deal; and (t) *Mill* supposeth that it was made in *Irenaeus's* lifetime, or soon after his death, before the end of the second centurie. But I am apt to think, that *Dodwell's* date of this translation is early enough; and possibly some readings of texts in this translation, as we now have it, were not in being till afterwards.

(q) Placuit enim Sancto Spiritui, et nobis, nullum amplius vobis pondus imponere, quam haec, quae sunt necessaria: ut abstinatis ab idolothytis, et sanguine, et fornicatione: et quaecunque non vultis fieri vobis, aliis ne faciatis: a quibus custodientes vos ipsos, bene agetis, ambulantes in Spiritu Sancto. *ibid.*

(r) *Vid. Diff. Iren. v. num. 9. 10.*

(s) *Massuet. Diff. in Iren. ii. num. 53, 54.*

(t) *Mill. Prolog. n. 608.*

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Here the principal differences from our present reading may be reckoned two; an omission, and an addition. The omission is of that particular, *things strangled*: the addition is of a precept, or prohibition rather, *not to do to others what they would not have to be done to themselves*. However there are likewise some other variations, that may require some notice, as we go along.

1.) To begin with the omission. Dr. *Of things strangled.* Mill (*u*) in his notes upon *Acts xv. 20.* is by all means for retaining, *and things strangled*, in the text, as the right reading. But in his *Prolegomena* (*w*) he expresseth himself as strongly

(*u*) Καὶ τῶ πικρῶ.] Omittunt Cant. Iren. l. 3. c. 12. Tert. de Pudic. c. 12 Cyprian. l. 3. ad Quirin. Hieron. Com. in Galat. v. (quod tamen in nonnullis exemplaribus scriptum dicit, *et a suffocatis*;) Ambros. in Galat. ii. (qui additum vult a sophistis Graecorum quos vocat;) Augustin. ut et Gaudentius ac Eucherius, quibus interpretament. loco additum videtur τὸ πικρῶ. Per sanguinem enim hic sanguinem suffocatum intelligi putant. Caeterum retinet Graeca quae vidimus omnia. (excepto uno Cant.) Versiones omnes, etiam Vulgata Lat. Orig. Lib. viii. Contra Celsum, Patres ac Tractatores Graeci universim; ut proinde minime sollicitandum arbitrer. Mill. in *Act. Ap. xv. 20.*

(*w*) Καὶ τῆς πορνείας καὶ τῶ ἀμώτου] *Act. xv. 20. 29. Cant. Irenaei interpres, Tertull. Cyprian. Pacian. Ambr. Gaudentius, Eucherius, Fulgentius, Hieron. alii.* Certe medium, καὶ τῶ πικρῶ, ipsius Lucae non est, sed Christianorum veterum, qui cum in hac epistola synodica omnem sanguinis esum sibi interdictum vidissent, eoque decretum extendebant, ut etiam a morticinis eo ipso sibi abstinendum fuisse censuerint; ne quo modo



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strongly on the other side, that this particular is an interpolation of the original text. But let us see, whether we cannot hold that learned writer to his first opinion.

He owns, that all the *Greek* Manuscripts of the Acts of the Apostles have this article of the decree, except one; and all Versions, and likewise all the *Greek* Fathers and Commentators in general. And it is very observable, that among those *Greek* Fathers there are two of great antiquity, who have cited the decree as we now have it: I mean (x) *Clement* of *Alexandria*, who has so cited it in two places, and (G) *Origen*. After this, what good authority can there be for the omission? Let us attend.

modo scilicet sanguine contaminarentur, vel inter viscera sepulto, ut loquitur Tertullianus. Ex hac ecclesiae praxi adscript quispiam, haud dubito, scholion, τῇ πικτῇ, ad marginem codicis: quo ostenderetur, in praecepto, de abstinentia a sanguine includi etiam abstinentiam a morticino, adeoque quolibet suffocato. Hoc autem, ceu partem textus genuinam, transtulerunt scribae in corpus epistolae hujus synodicae jam ante tempora Clementis Alexandrini. *Mill. Proleg. n. 441. 442. ed. Kuster. vid. etiam n. 641.*

(x) Εδοξεν, ἰφασαν, τῷ πνεύματι τῷ ἁγίῳ καὶ ὑμῖν, μὴ εἶναι πλέον τιθεῖσθαι ὑμῖν βάρος, πλὴν τῶν ἐπ' ἀνάγκης ἀπέχισθαι ἐσθλαθύτων, καὶ αἰμάτων, καὶ πικτῶν, καὶ τῆς περνείας: ἐξ ὧν διατηροῦντες ἑαυτοὺς εὖ πράττει. *Clem. Al. Paed. l. 2. cap. 7. p. 172. B. C. Paris. Vid. etiam Strom. lib. iv. p. 512. D. 513. A.*

(G) See of this work Vol. iii. Ch. 38. p. 296.

# Ch. XLIV. St. CYPRIAN.

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The main thing seems to be this, that, as Dr. *Mill* supposeth, the *Italic* Version, as it is called, that is, the ancient *Latin* version, chiefly in use among the *Latin Christians* before St. *Jerome's* time, and made, as (y) *Mill* thinks, about the later end of the second centurie, had only three particulars in the decree, omitting *things strangled*. But allowing this, it would not prove that to be the right reading. For, that *things strangled* were in some ancient *Greek* copies, and those good copies, is apparent from *Clement* and *Origen*. Therefore it is probable, that the ancient *Latin* Version, if it wanted that article, was corrupted in this place: as, it is not unlikely, it might be also in many other.

But I see no certain, nor probable evidence, that the most ancient *Latin Version*, or any *Latin* version whatever, before the end of the second centurie, wanted this particular. Indeed *Jerome* (z) informs us, that in his

(y) Vid. *Mill. Proleg. num. 377. &c.*

(z) In *Actibus Apostolorum* narrat historia : . . . Seniores qui Jerosolymis erant, et apostolos pariter congregatos statuissse per literas, ne superponeretur eis jugum legis, nec amplius observarent, nisi ut custodirent se ab idolothytis, et sanguine, et fornicatione : sive ut in nonnullis exemplaribus scriptum est, *et a suffocatis.* *Hieron. Comm. in Ep. ad Gal. Cap. v. 2.*

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time some *Latin* copies had *things strangled*, others not. But he does not say, that they which wanted that particular were the best, or the most exact. It is highly probable, that he preferred those which had it ; inserting it (a) in the *Latin* New Testament (b) published by him, corrected by the *Greek*: as it is now also the reading of the *Latin* Vulgate.

Having thus considered this passage of *Jerome*, which I take to be one of *Mill's* main authorities for his supposition ; that the ancient *Italic* Version wanted this particular ; I shall now take things in the order of time. But we have no occasion to review the *Greek* writers, their sentiment having been already sufficiently owned. I would only just observe, that we have no way of knowing how *Irenaeus* read this portion of scripture ; his *Greek* being lost, and his *Latin* Interpreter not strictly following his *Greek* original, but putting texts of scripture according to the *Latin* Version in use in his time, as is fairly owned by (c)

Mill

(a) Vid. *Mill. Proleg. num.* 849.

(b) Novum Testamentum Graecae fidei reddidi. *Hieron. De V. I. cap.* 135.

(c) In Latinis autem, [*Irenaei*,] Interpreti id unum curae erat,

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Mill himself: and possibly sometimes altering and corrupting even that, according to his own sentiments, or the prevailing sentiments of the time in which he lived.

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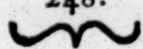
As for *Tertullian*, one would be apt to conclude from his (*d*) Apologie, writ about the year 200. that he read all four things, as we do. He then plainly understood the decree of the Council at *Jerusalem* to prohibit things strangled. And it is supposed, that at that time, and for some while afterwards, all *Christians* in general understood the decree to prohibit the eating the blood of brute animals. There are remaining (*e*) passages of

erat, ut scripturae testimonia, quae in hoc opere occurrunt, exprimerentur verbis interpretationis, quae Celtis suis, totique Occidenti jam in usu erat, *Italicæ*, sive *Vulgatae*. Unde factum, ut paucis in locis, nec nisi ex contextu orationis, certo satis assequi possis, quanam fuerit codicis Irenaeani lectio. *Mill. Prol. n. 368.*

(*d*) Erubescat error vester Christianis, qui ne animalium quidem sanguinem in epulis esculentis habemus; qui propterea quoque suffocatis et morticinis abstinemus, ne quo sanguine contaminemur, vel intra viscera sepulto. &c. *Apol. cap. ix. p. 10. D.*

(*e*) πῶς ἐν παιδία φαίγεται οἱ τοῦτοι, οἷς μὴδ' ἀλόγων ζώων ἄμω φαγῶν ἔξον; *Epist. Eccles. Vienn. et Lugd. ap. Euseb. H. E. l. 5. cap. i. p. 159. A. Vid. etiam Clem. Al. Paed. lib. 2. cap. 7. p. 172. B. C. Strom. l. iv. p. 512. 513. A. et Paed. l. 3. cap. 3. p. 228. B. C. Tertullian ut supra, Ap. cap. ix. Vid. etiam Originem ut laudatum supra p. 784. not. (G).* Tantumque ab humano sanguine cavemus, ut nec edulium pecorum in cibis sanguinem noverimus. *Minuc. Fel. cap. 30.*

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ancient writings, that seem to put this matter beyond all dispute. Nevertheless *Tertullian* (*f*) in his treatise *De Pudicitia*, writ after his Apologie, though the time is not exactly known, quotes the decree, as if he read only three things. But then it is observable, that he there seems disposed to understand the prohibition of *blood*, concerning murder, or homicide. At lest he would bring in this by way of consequence. And besides, there is too much reason to suspect, that this interpretation is given, or hinted by him, to serve a particular purpose, and encrease the malignity and scandal of fornication.

The next author cited by *Mill* is St. *Cyprian*. I have transcribed the passage above (*g*) at length. It is the passage that gives occasion to our present enquire. But it has been shewn, that we have no good reason to look upon it as *Cyprian*'s. Indeed it is

(*f*) Visum est, inquiunt, Spiritui Sancto et nobis, nullum amplius vobis adjicere pondus, quam eorum a quibus necesse est abstineri, a sacrificiis, et a fornicationibus, et sanguine, a quibus observando recte agitis, vestante vos Spiritu Sancto. Sufficit et hic servatum esse maechiae et fornicationis locum honoris sui inter idololatriam et homicidium. Interdictum enim sanguinis multo magis humani intelligemus. *de Pud. cap. xii.*

(*g*) See p. 780.

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highly probable, that the reading we have now in this work is very late. In that passage every thing is to be understood as of a moral nature. Instead 'of *blood* is put *effusion of blood*, that it might be the more certainly understood of murder, or homicide. For that this is what we are here to understand by *effusion of blood*, I think can't be questioned. I am sure, Dr. *Hammond* (b) took this passage, or this writer, whoever he is, in that sense.

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The next author is *Ambrosiaster*, author of the *Commentarie* upon St. *Paul's* thirteen Epistles, placed by *Cave* as flourishing about the year 354. who supposeth (i) the real author to be *Hilarie*, deacon of *Rome*, and that this work was writ about the year 384. *Richard Simon* (k) is of the same opinion concerning the author of these *Commentaries*. But (l) the *Benedictin* editors of St. *Ambrose* are not so clear upon this point. This writer, whoever he be, probably however of the fourth or fifth centurie, omits

(b) *Vid. Hammond. Annot. in Act. xv. 29.*

(i) *Hist. Lit. P. i. p. 168.*

(k) *Hist. Crit. des Commentateurs du N. T. Ch. ix. p. 133.*  
 &c.

(l) *Vid. Admonit. in Commentaria in 13. Ep. Beati Pauli Ed. Bened.*



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(m) *things strangled*. He even contends, that that clause ought to be left out, and that it is an interpolation of the *Greek* writers, or *Greek Sophists*, as he calls them with much scorn and indignation. He (n) understands the prohibition, *from blood*, of the blood of animals, not of homicide. We are obliged to him for one thing, the assurance he gives us, that the *Greek Manuscripts* of his time universally agreed in the clause, *and from things strangled*. If he had known of any *Greek* writers, or *Greek* copies of the New Testament, that had favoured his omission, he would not have been quite so angry with the *Greeks*.

*Pacian*, Bishop of *Barcelona* about the year 370. is another writer, who (o) omits *things*

(m) Denique tria haec mandata ab apostolis et senioribus data reperiuntur, quae ignorant leges Romanae, id est, ut abstineant se ab idololatria, et sanguine, sicut Noe, et fornicatione. Quae sophistae Graecorum non intelligentes, scientes tamen a sanguine abstinendum, adulterarunt scripturam, quartum mandatum addentes, et a suffocato abstinendum. *Ambrosiast. in Gal. cap. ii. p. 215. Ed. Bened.*

(n) Ergo haec illicita esse ostensa sunt gentibus, quae putabant licere: ac per hoc non utique ab homicidio prohibiti sunt, cum jubentur a sanguine observare. Sed hoc acceperunt, quod Noe a Deo didicerat, ut observarent se a sanguine edendo cum carne. *Id. ibid. p. 214. F.*

(o) Visum est enim Sancto Spiritui, et nobis, nullum amplius imponi vobis pondus, praeterquam haec: *Necesse est, ut abstineatis*

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*things strangled.* He understands *from blood*, to mean homicide; and says, that the direction given by the Council, to abstain from these three crimes; *things sacrificed to idols*, or idolatrie; *from blood*, or from murder; and *from fornication*; is the summe and substance of the whole gospel, or *Christian revelation*.

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The next writer alleged by *Mill* is *Gaudentius*, placed by *Cave* at the year 387. He (p) seems to have read only three things, and

*abstineatis vos ab idolothytis, et sanguine, et fornicatione: a quibus observantes, bene agetis. Valete.* Haec est Novi Testamenti tota conclusio. Despectus in multis Spiritus Sanctus haec nobis, capitalis periculi conditione, legavit. Reliqua peccata meliorum operum compensatione curantur. Haec vero tria crimina, . . . ut veneni calix, ut lethalis arundo metuenda sunt. . . . Quid vero faciet contemptor Dei? Quid aget sanguinarius? Quod remedium capiet fornicator? Num quid aut placare Dominum desertor ipsius poterit? aut conservare sanguinem suum, qui fudit alienum? aut redintegrare Dei templum, qui illud fornicando violavit? Ista sunt capitalia, fratres, ista mortalia. *Pacian. Paraen. ad poenit. T. iv. p. 315. H. Bibl. Patr.*

(p) Et idcirco Beatus Jacobus cum ceteris apostolis decretum tale constituit in ecclesiis observandum: *ut abstineatis vos*, inquit, *ab immolatis, et a sanguine*, id est, *a suffocatis*. Praetermiserunt homicidium, adulterium, et veneficia; quoniam nec nominari ea in ecclesiis oporteret, quae legibus etiam gentilium punirentur. Praetermiserunt quoque illas omnes minutias observationum legalium, et sola haec quae praediximus custodienda sanxerunt; ne vel sacrificatis diabolo cibis profanemur immundis, vel ne mortuos [f. *mortuo*] per viscera suffocatorum animalium sanguine polluamur, vel ne in immunditiis

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and understands *blood* of the blood of animals; for he explains it to mean *things strangled*: Or, as (q) Mill expresseth it, *Gaudentius* and *Eucherius* thought this clause added by way of interpretation.

St. *Augustin* likewise, placed by *Cave* at the year 396. is (r) alleged upon this occasion by Dr. *Mill*. And, if the passage in the *Speculum* be his, he read only three prohibitions; *from things sacrificed to idols, from blood, and from fornication*. From this passage it appears, that by many at that time all these prohibitions were understood to be of a moral kind. Their explication of them is idolatrie, murder, and fornication, which

fornicationum corpora nostra, quae templa Dei sunt, violamus. *Gaudent. de Maccabaeis. Tract. xv. Bibl. Patr. Max. Tom. v. p. 967. F. G.*

(q) ut et *Gaudentius* ac *Eucherius*, quibus interpretamenti loco additum videtur. *Mill. ad Act. xv. 20.*

(r) Ubi videmus apostolos, eis qui ex gentibus crediderunt, nulla voluisse onera veteris legis imponere, quantum adinet ad corporalis abstinentiam voluptatis; nisi ut observarent ab his tribus, id est, ab eis quae idolis immolarentur, et a sanguine, et a fornicatione. Unde nonnulli putant tria tantum crimina esse mortalia, idololatriam, et homicidium, et fornicationem; ubi utique et adulterium, et omnis praeter uxorem concubitus intelligitur: quasi non sint mortifera crimina quaecunque alia sunt praeter haec tria, quae a regno Dei separant, aut inaniter et fallaciter dictum sit: *Neque fures, neque avari, neque ebrii, neque maledici, neque rapaces, regnum Dei possidebunt.* [1 Cor. vi. 10.] *August. Specul. de Libro Act. Apost. Tom. 3. Bened.*

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they therefore thought to be the only three mortal sins. In (s) another place *Acts xxi.* 25. is cited by *Augustin*, where *things strangled* are wanting. There is (t) yet another place, where *Augustin* speaks of this matter, and somewhat largely. Here again is mention made of the interpretation, which some gave of *blood*, meaning thereby murder; which sense *Augustin* himself rejects here, as he did before. Thence we learn likewise, that in *Augustin's* time the decree of the Council in it's ancient sense and interpretation was regarded (u) by very few *Christians* among the *Latins*; who thought all whol-

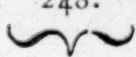
(s) De gentibus autem qui crediderunt, nos mandavimus, judicantes, nihil ejusmodi fervare illos, nisi ut se observent ab idolis immolato, et a sanguine, et a fornicatione. *Aug. Ep. 82. n. 9. Bened. al. Ep. 19.*

(t) Et in Actibus Apostolorum hoc lege praeceptum ab apostolis, ut abstinerent gentes tantum a fornicatione, et ab immolatis, et a sanguine; id est, ne quidquam ederent carnis, cujus sanguis non esset effusus. Quod alii non sic intelligunt, sed a sanguine praeceptum esse abstinentum, ne quis homicidio se contaminet. *Aug. Con. Faust. lib. 32. cap. 13.*

(u) . . . quis jam hoc Christianus observat, ut turdos vel minutiores aviculas non adtingat, nisi quarum sanguis effusus est, aut leporem non edat, si manu a cervice percussus, nullo cruento vulnere occisus est? Et qui forte pauci adhuc tangere illa formidant, a ceteris irridentur: ita omnium animos in hac re tenuit illa sententia veritatis, *Non quod intrat in os vestrum, vos coinquinat, sed quod exit*; nullam cibi naturam, quam societas admittit humana, sed quae iniquitas committit, peccata condemnans. *Id. ibid.*

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some food, generally eaten by men, to be lawful; or, that they were under no obligation to observe a distinction of meats.

Beside these writers, *Mill* refers also to *Eucherius* of the fifth, and *Fulgentius* of the sixth centurie, as favouring the omission of the particular in dispute. But I do not think it needful to go any lower.

However we ought not to pass by the one single Manuscript on that side the question. It is the famous *Cambridge* Manuscript, which (*w*) *Mill* owns with *Simon* to have been writ in the Western part of the world by a *Latin* scribe, and (*x*) to be interpolated and corrupted to a great degree. I put (*y*) in the margin the character, which *Mr. Wetstein* has lately given, in a few words,

(*w*) Certe textus ipse Codicis, Graecus pariter ac Latinus est Latini scribae: quod ostendit *Simonius Hist. Text. N. T. cap. 30. Mill. Proleg. n. 1271.*

(*x*) Et jam quidem ad ipsius Codicis partes accedimus: Latina translationem Italicam exhibet, qualis tum temporis ferebatur, ante castigationem Hieronymi: Graeca vero, textum mirifice corruptum; &c. *Id. ib. num. 1272.*

(*y*) Inter Bodleianos Codices ille qui *Acta Apostolorum* continet, item *Cantabrigiensis*, et *Claromontanus*, . . . a librario Latino scripti, et ad *Versionem Italicam* corruptam tam inepte atque imperite deformati atque depravati sunt, ut risum moveant, qui illis locum dignitatemque genuinorum Codicum Graecorum conciliare studuerunt. *Praefat. in N. T. Amstel. 1735.*

of this, and some other manuscripts, in his preface to the late edition of *Curcellaeus's* New Testament with various readings. That character will have a good deal of weight with those who are acquainted with the author's exact skill in this part of learning.

I think it may not be amiss for us now to collect the evidence we have had before us in a few propositions.

(1.) All the *Greek* writers read this text as we now have it in our *Greek* copies. And some of those *Greek* writers are very ancient, having flourished in the second centurie, or the begining of the third.

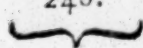
(2.) All *Christians* in general, all over the world, *Greeks* and *Latins*, in the second centurie, and probably in the third likewise, understood the decree of the Council at *Jerusalem* to forbid the eating the blood of brute animals.

(3.) There is no clear proof, that in any *Latin* Version, or any copies of the New Testament, of the second, or third centurie, the reading of this text was different from ours. For the passages in the Version of *Irenaeus*, and in the Testimonies of *Cyprian*, are not to be relyed upon, as genuine. And



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*Tertullian* may be reckoned to afford as much evidence for the common reading, as against it. *Jerome* bears witness only for the reading of some *Latin* copies in his time, without saying, that they who wanted this particular were ancient. And the other writers alleged by *Mill*, who cite the text without *things strangled*, are likewise of the fourth century, or later.

(4.) We see a probable rise and occasion of omitting *things strangled* in some *Latin* copies about that time, I mean the fourth century, or toward the later end of it: Among the *Christians* of the Western part of the *Roman* Empire, where the *Latin* tongue chiefly obtained, the decree of the Council of *Jerusalem* ceased to be observed according to its original intent and meaning, and most ancient interpretation. As they no longer observed a distinction of meats, and often eat things strangled without any scruple; some took an unwarrantable liberty with the text, and left that particular out of their copies, that their conduct might not seem to be expressly condemned by a command or advice given by Apostles and Elders in council assembled. Now also it became a common

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mon thing, though not universal, to interpret that particular, *from blood*, as a prohibition of homicide. These two things at least are extremely manifest, that at the end of the fourth centurie, and the beginning of the fifth, many among the *Latin Christians* neglected the distinction of meats, and likewise understood that prohibition in the sense just mentioned. And I think it may be hence collected with probability, that this gave occasion for leaving out *things strangled* in some copies. For that clause appeared unsuitable to the general practise, and was a strong objection to a common interpretation of another article in the decree. In the passage, as it stands in the Version of *Irenaeus*, and in *Cyprian's Testimonies*, every thing in the proposal of *James*, and in the Epistle of the Council, is of a moral nature. This affords ground for suspicion of an undue liberty taken with the text to make it agree with the prevailing sentiments and practises of some *Christians* of later times. The passage in *Cyprian's* third book of *Testimonies* is absolutely unjustifiable in two particulars; *from idolatries*, and *from effusion of blood*; which are readings altogether unsupported by good authorities, and I suppose

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will not now be defended by any man of sense.

(5.) As for the *Cambridge* Manuscript, it deserves no farther notice here. One single manuscript, and that corrupted and interpolated, can never be equal to many, to all other; no more than one witnesse, and he a suspected one, ought to be credited against forty others, and more.

(6.) I suppose it then to be highly probable, that our present common reading of this text is right: as I believe the first *Christians* understood it right, when they took it to contain advice to abstain from eating the blood of animals.

*An Addition to Acts xv. 20. and 29.*

2.) We are now to take into consideration the addition to our common text, which is: *And whatever things ye would not should be done unto you, neither do ye unto others.* Of this I have already taken some notice in (H) the chapter of St. *Theophilus* Bishop of *Antioch*, about the year 181. because Dr. *Mill* (2) had mentioned it as a conjecture of his, that that ancient Father had referred to this

(H) See Vol. i. p. 429. . . . 431.

(2) Vid. Mill. ad Act. xv. 20.

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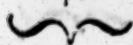


reading in the *Acts*. But I then intimated, that I thought that conjecture to be entirely without foundation: and I gave some reasons, which I supposed might be satisfactory. I am now more fully confirmed in the same opinion, and think there is not any the least ground to suppose, that *Theophilus* referred to this additional reading in the *Acts*. For *first*, there is no reason to believe, that this prohibition, or precept, call it what you please, was then in any copie of the *Acts*; as shall be shewn more distinctly by and by. *Secondly*, allowing this prohibition to have been then in the *Acts*, yet *Theophilus* did not refer to it; but rather to some text of the Gospels, where this equitable rule is spoken of as the doctrine of the Prophets: if indeed *Theophilus* referred at all to any part of the New Testament, and not soly to the writings of the Prophets. And since the publication of the forecited volume I have observed, that the learned Mr. *Wolff* (a) in his edition of St. *Theophilus*, (which I had not then seen) puts in the marginal note up-

(a) *Vid. Theoph. ad Autol. l. 2. cap. 49. p. 228. Hamburg. 1724.*

A. D.

248.



on that passage of his author a reference to *Luke vi. 31.* which certainly is not improperly done; though I think it altogether as likely that *Theophilus* referred to *Matth. vii. 12. or xxii. 40.* if indeed he referred to any text of the New Testament. But upon the whole it appears to me somewhat probable, that *Theophilus* referred to the writings of the Prophets themselves, and to them only. And I should think it must appear so to others likewise, who are pleased to read and consider his context.

Though *Mill* had a conjecture, that *Theophilus* referred to this additional reading in the *Acts*; yet with his wonted critical skill he supposed this reading not to be genuine, but an interpolation, however ancient: which opinion I shall endeavour to support, except that I don't judge this interpolation to be very ancient, but very modern. Nevertheless that judicious critic has an observation upon this reading, as it stands in *Acts xv. 29.* which will not hold. For he says, that this reading in that place disturbs the sense, and breaks the connection: which indeed it would do, if this rule were there delivered in a preceptive, positive form: but as they  
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who had this reading put that equitable rule here in negative terms, in the form of a prohibition, the sense is not disturbed; and it might be added after this, as well as after the foregoing particulars: *from which if ye keep yourselves, ye shall do well.*

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The authorities for this additional reading are represented by *Mill* in his notes upon *Acts* xv. 20. and 29. They consist of eight Manuscripts, five of which have this additional clause at v. 20. and three more at v. 29. one version, and three *Christian* Writers. All these authorities, especially the Manuscripts, we shall observe particularly. And, as we examine their character and quality, we may possibly see reason to reduce their number.

The first manuscript alleged for this reading is that called *Stevens's* second Manuscript. According to *Mill* himself, this manuscript (*b*) is very much interpolated, especially in the *Acts*. He thinks, this *Greek* Manuscript agrees so much with the *Latin Vulgate*, that he can't but conclude it to have been cor-

(*b*) . . . quae haud concordarent cum Versione Vulgata, et quidem Codice ejus corrupto, glossematibusque, et subinde *περιεργαῖς* satis prolixis, in *Actis* praesertim *Apostolorum* interpolato. *Mill. Proleg. n. 1160.*



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rected, or formed upon that translation, and even a corrupt and faulty copie of that translation. This judgement of our *Mill* upon this Manuscript of *Stevens* is very observable. But Mr. *Wetstein* (c) asserts, and proves it to be the same with that called *Beza's* Manuscript, or the Manuscript of *Cambridge*.

The next is *Stevens's* tenth Manuscript, which (d) *Mill* says likewise agrees mightily with the *Latin Vulgate*.

The third is the *Cambridge* Manuscript. We formerly shewed sufficiently what is it's character. And are here farther to take notice, that it has been just now observed to be the same with *Stevens's* second Manuscript. *Mill* therefore, though without knowing it, has twice mentioned one and the same manuscript under different names.

The fourth is a *Geneva* Manuscript, of (e) which *Mill* gives a good character, though he thinks the scribe to have been careless and ignorant.

The fifth is that called *Covel's* fourth Ma-

(c) *Vid. Prolegom. ad N. T. Gr. edit. accuratissimam. cap. iv. p. 22. . . . 27.*

(d) *Mill. Prol. n. 1171.*

(e) *Ib. n. 1500. 1501.*

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nuscript, which *Mill* says is a (f) modern, or late Manuscript.

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These are all the Manuscripts, which are put by *Mill* in his notes upon *Acts* xv. 20. as having this additional reading. At v. 29. some more are mentioned, as having it there.

The first of these, and the sixth in our order, is that, which *Mill* calls *Stevens's* first manuscript: by which *Mill* means the *Complutensian* Edition, as (g) he has himself informed us. Therefore this is not a manuscript, but a printed copie.

The next, or seventh, is *Laud's* second. It agrees mightily with that in the *Vatican* as (b) *Mill* says.

The last, and eighth is the *Seidelian* Manuscript, mentioned by *Kuster*, supposed to (i) be about seven hundred years old, or written in the tenth centurie.

These are all the manuscripts sayd to have this additional clause. As placed in *Mill's* New Testament, they appear to be eight in number: but are really six only, *Stevens's* second manuscript being the same with that

(f) *Manu recenti. ib. n. 1487.*

(g) *Ib. n. 1159.*

(b) *Ibid. n. 1439.*

(i) *Vid. Kusteri Praef. in Mill. N. T. p. 8. fin.*

A.D. 248. at *Cambridge*; and *Stevens's* first manuscript, as it is called, being no manuscript, but a printed copie.

The only Version that has this reading is the *Ethiopic*, a very inaccurate version, as some think, and of little value. By some others however it is judged not to be contemptible. I may not stay to examine it's merit particularly. I therefore refer (*k*) to divers learned writers upon this head, who may be consulted by such as have leisure. I shall only observe, that it very seldom can be reasonable to follow one single version, where it differs from all others: especially, when that version has no evidences of early antiquity, neither internal nor external, but what are very doubtfull and uncertain.

The *Christian* writers mentioned by *Mill* are *St. Irenaeus*, *St. Cyprian*, and *Rabanus* in the ninth centurie. For, as for *Theophilus* Bishop of *Antioch*, *Mill* does not place him with these three. That learned critic men-

(*k*) *Vid. Scalig. de Emendation. Temp. l. vii. p. 682. Walton Proleg. xv. p. 97. &c. Ludolf Praef. in Lexicon Aethiop. p. 2. 3. et ejusd. Hist. Aethiop. lib. 3. cap. iv. Ri. Simon. Hist. Crit. des Verf. du N. T. Ch. xvii. p. 193. &c. Mill. Proleg. num. 1188. 1189. Beausobre et Lenfant Pref. generale sur le N. T. page ccxiii.*

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tioned it only as a conjecture, that possibly *Theophilus* might refer to this reading in the *Acts*. But I have already shewn, that conjecture to be without foundation: because, even allowing this clause to have been then in the copies of the *Acts of the Apostles*, there is no reason to think *Theophilus* referred to this text, but rather to some text in the Gospels, if he refers to any place at all of the New Testament: And likewise because there is no reason to suppose, that this clause was then in the *Acts*; as we have now shewn in part, and proceed to shew still farther.

The only *Christian* writers then who favour this reading are the three above mentioned. But by St. *Irenaeus* we are to understand only his *Latin* interpreter, whose age we do not certainly know. And possibly that translation has been interpolated in some places, since it was first made. Nor are we by St. *Cyprian* to understand St. *Cyprian* himself, but the interpolator of his third book of Testimonies; whose age we don't know, but possibly he lived as late as *Rabanus*, or since.

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The very few, and those late quotations of this place in the *Acts*, according to this reading, shew it to be an interpolation, and that it never was in many copies of that book of scripture, and those only late copies.

Beside that we don't find this reading in the most ancient writers, nor in any one *Greek* writer whatever ; there is positive evidence as to divers of the most ancient *Christian* writers, both *Greek* and *Latin*, that they had not this clause in their copies. This appears from their citations of the whole decree of the Council at *Jerusalem*, together with the last *farewell*, or the concluding words of the decree of the Apostles and Elders, or from some remarks made by those writers upon the decree. I mean *Clement* of *Alexandria*, who has twice cited this text, *Tertullian*, *Ambrosiaster*, *Pacian*, *Gaudentius*, *Augustin*. I have above cited their passages very much at length in considering that particular, *things strangled*, that every one might perceive as much. To those passages therefore, transcribed at the bottom of the page, I refer such as are pleased to examine them. And to those writers might be added *Jerome*. This shews, that in the fourth,

fourth, as well as more early centuries, this clause was wanting in most, and those the best, if not in all copies. A. D.  
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There is one thing more, which may deserve to be mentioned here: I don't perceive, that this clause is found at *Acts xxi. 25.* in any manuscript copie of that book, or in any version, or writer whatever. This is an argument, that neither was it originally in *Acts xv. 20. and 29.* For if it had been originally in both those places, it would have appeared here likewise.

I think then, that there is not any reason to suppose this precept, or prohibition to have been originally put in their Epistle by the Apostles and Elders assembled at *Jerusalem*: But on the other hand, there is very good evidence, that it is an interpolation, probably inserted some time in the later end of the fourth centurie, or afterwards, by some *Latin Christian*, in order to render the whole decree of the Council agreeable to the sentiments and practises that prevailed in the age and place in which he lived. For the few manuscripts that have this reading are of small weight against the much greater number that want it. One version, cor-



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rupt too and inaccurate, as it seems, is of no authority against all others. The *Christian* writers that have followed this reading are so few, that they scarce deserve to be mentioned; especially considering, that the only one of them, whose name we know, is *Rabanus*, of the ninth centurie. For who was *Irenaeus's* interpreter, and when he lived; and who was the interpolator of *Cyprian's* Testimonies, and when he lived, are things altogether uncertain and unknown.

I conclude then, that the present readings of *Acts xv. 20. and 29.* in our ordinarie copies of the New Testament are the true and genuine original readings. Or, to be a little more particular and distinct, in proportion to the evidence of things. I reckon it highly probable, that the clause, *and from things strangled*, was originally in the decree; and certain, that according to the most ancient interpretation of the decree it was understood by all *Christians* in general to forbid eating the blood of brute animals. As for the additional article, which we have just now considered, it is plainly an interpolation; and, unless there be some other evi-

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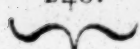
cap. xi.

dence for it, which I am unacquainted with ; I do not see, how it can be received as a part of the apostolical decree by any *Christian* critic, who is duly concerned for the integrity and purity of the sacred scriptures.

I have insisted thus long upon the reading of this portion of scripture, not only because *Mill* himself had pronounced a wrong judgment upon it in his *Prolegomena*, as I conceive ; but because there is an argument to the like purpose in (1) *Curcellæus*, for leaving out the clause of *things strangled*. And I am apprehensive, that unless we retain the true reading of this place, for the main part at least, we shall not rightly understand it. Nor shall we, unless we have the true sense and design of this decree, maintain, as we ought to do, the dignity of the apostolical character and commission. Finally, the misunderstanding of this decree must be to the prejudice of the *Christian* Revelation itself, in the esteem of many.

Having now, as I hope, settled the true reading of the Determination of the Apostles

(1) *Vid. Curcellæi Diatr. de Esu sanguinis inter Christianos. cap. xi.*

A. D.  
248.

and Elders upon the point in controverſie at that time ; I wiſh, I were likewise able to explain that determination to the ſatisfaction of the ſcrupulous, and the judicious. But ſuch a performance, even ſuppoſing that ability, would require a longer digreſſion than could be allowed of in this place. For which reaſon that attempt muſt be deferred.

St. Paul's  
Epistles.

V. We are in the next place to conſider St. Cyprian's teſtimonie to the Epiſtles of the Apoſtle Paul.

Romans.

1. " According (*m*) to what the bleſſed " Apoſtle Paul writes in his epiſtle to the " *Romans* : Every one ſhall give an account of " himſelf : therefore let us not judge one ano- " ther." Ch. xiv. 12. 13.

2. He quotes the later part of the firſt chapter of the epiſtle to the *Romans* very agreeably to the reading we ſaw formerly *Rom. i. 32.* (I) in *Clement of Rome* : " Who, ſays

(*m*) ſecundum quod beatus apoſtolus Paulus in epiſtola ſua ad Romanos ſcribit et dicit : Unuſquiſque noſtrum pro ſe rationem dabit ; non ergo nos invicem judicemus. *Cypr. Ep. 69. al. 76. p. 188.*

(I) See *Vol. i. p. 76.*

" (*n*) he,



“(n) he, when they knew the righteousness of  
 “ God, did not consider, that they who do such  
 “ things are worthy of death; nor only they who  
 “ commit them, but they also who consent to them  
 “ that do them.” The meaning of the text,  
 according to this reading, is, that not only  
 they who actually commit the sins before-  
 mentioned, are liable to punishment, but  
 they also who approve of, and consent to  
 such evil things. So it is sayd of Paul, that  
 (o) he was consenting to Stephen’s death. Acts  
 viii. 1.

A. D.

248.

1. and 2.  
Corinth.

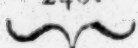
3. In the first book of Testimonies : “ In  
 “ (p) the first epistle of Paul to the Corin-  
 “ thians: Moreover, brethren, I would not  
 “ that ye should be ignorant, how that all our  
 “ fathers were under the cloud. Likewise in  
 “ the second epistle to the Corinthians:

(n) Sed et hoc idem Paulus apostolus scribit et dicit : . .  
 qui cum iustitiam Dei cognovissent, non intellexerunt, quoniam  
 qui talia agunt, morte sunt digni, non tantum qui faciunt ea,  
 sed et qui consentiunt eis qui haec agunt. Ep. 67. al. 68. p.

175.

(o) Σαῦλ ὃς ἦν συνευδοκῶν τῇ ἀναφύσει αὐτοῦ.

(p) In epistola Pauli ad Corinthios prima : Nolo enim  
 vos ignorare, fratres, quia patres nostri omnes sub nube fue-  
 runt. Item in epistola ad Corinthios secunda : Obtusi sunt  
 sensus eorum, &c. Testim. L. i. cap. iv. p. 22.

A. D.  
248.

1 Cor.

" *Their minds are blinded unto this day.*" See  
1 Cor. x. 1. and 2 Cor. iii. 13. 14.

4. In one of his epistles: " The (q) blessed  
" apostle *Paul* also chosen and sent of the  
" Lord, and appointed preacher of the gos-  
" pel says the same thing in his epistle : *The*  
" *Lord Jesus, the same night in which he was,*  
" *betrayed, took bread, and giving thanks,*  
" *broke it, and sayd: This is my body, which*  
" *will be given for you : This do in remem-*  
" *brance of me.*" 1 Cor. xi. 23. 24.

2 Cor.

5. In one of his Tracts: " Likewise (r)  
" the blessed Apostle *Paul*, full of the in-  
" spiration of the Lord: *Now he that mi-*  
" *nisteth, says he, seed to the sower, will both*  
" *minister bread for your food, and multiply*  
" *your seed sown, and encrease the fruits of*  
" *your righteousness, that ye may be enriched*  
" *in all things.*" Ch. ix. 10. 11.

(q) Beatus quoque apostolus Paulus, a domino electus et missus, et praedicator veritatis evangelicae constitutus, haec eadem in epistola sua ponit, dicens: Dominus Jesus in qua nocte tradebatur accepit panem, et gratias agens [egit et *Benedixit.*] fregit, et dixit: Hoc est corpus meum, quod pro vobis tradetur. Hoc facite in meam commemorationem, &c. *Ep.* 63. p. 152.

(r) Item beatus apostolus Paulus dominicae inspirationis gratia plenus: Qui administrat, inquit, &c. *De Op et Elec.* p. 201.

6. In the first book of Testimonies : A. D. 248.  
 “ Likewise (s) *Paul* to the *Galatians* : But  
 “ when the fullness of time was come, God *Galat.*  
 “ sent forth his son, made of a woman. . . .”  
*Gal. iv. 4.* In another work : “ The (t)  
 “ Apostle *Paul* admonishing and saying :  
 “ Therefore, whilst we have opportunity, let  
 “ us do good to all men, especially to them who  
 “ are of the household of faith. And let us not  
 “ be wearie in well doing ; for in due season  
 “ we shall reap, if we faint not.” So he  
 transposeth the words of these two verses.  
*Gal. vi. 10. 9.*

7. St. Cyprian expressly quotes the epistle *Ephes.*  
 to the *Ephesians*, not only in the third book  
 of (u) Testimonies, but likewise in one of  
 his epistles, after this manner : “ But (w)  
 “ the Apostle *Paul* speaking of the same  
 “ thing more clearly and plainly writes to

(s) Item Paulus ad Galatas : At ubi advenit impletio temporis, misit Deus filium suum natum de muliere. *Testim. l. i. c. 8. p. 37.*

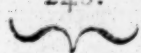
(t) Paulo apostolo admonente et dicente : Ergo dum tempus habemus, &c. *De Op. et Eleem. p. 208.*

(u) Paulus ad Ephesios : Nolite contristare Spiritum Sanctum Dei, in quo signati estis in die redemptionis. *Test. l. 3. cap. 7. p. 64.*

(w) Sed et Paulus Apostolus hoc idem adhuc apertius et clarius manifestans ad Ephesios scribit et dicit : Christus dilexit ecclesiam. &c. *Ep. 69. al. 76. p. 181.*



A. D.  
248.



Eph. iv.  
30.

Philip.

"the *Ephesians* and says: *Christ loved the church, and gave himself for it, that he might sanctify and cleanse it with the washing of water.*" Eph. v. 25. 26. The text cited in the Testimonies is. *And grieve not the Holy Spirit of God, whereby ye were sealed in the day of redemption: which is a remarkable, and uncommon reading. However, it is found again in (x) St. Augustin.*

8. In the third book of Testimonies: "Likewise (y) *Paul to the Philippians: Who being appointed in the form of God, did not earnestly affect to be equal to God, but made himself of no reputation, taking the form of a servant, being made in the likeness of man, and found in fashion as a man, he humbled himself, becoming obedient unto death, even the death of the Crosse.*" Philip ii. 6. 7. 8. The same passage is likewise found in the second book of Cyprian's

(x) Ex hoc locutionis modo arbitror dictum illud ab apostolo: Nolite contristare Spiritum Sanctum Dei, in quo signati estis in die redemptionis. *Aug. de Gen. ad lit. l. iv. n. 18. p. 166. B. Tom. 3. P. i. Bened.*

(y) Item Paulus ad Philippenses: Qui in figura Dei constitutus, non rapinam arbitratus est esse se aequalem Deo, sed se exinanivit, formam servi accipiens, in similitudinem hominis factus, et habitu inventus ut homo. Humiliavit se, factus obediens usque ad mortem, mortem autem crucis. *Test. l. 3. c. 39. p. 76.*

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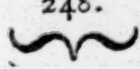
(2) Testimonies, and plainly in the same sense. I have already quoted (K) this passage from some *Greek* writers, who interpret this text according to the translation just given. It is likewise found again, and plainly in the same sense, in (a) *Novatus*, or *Novatian*, as he is usually called, a *Latin* author, and contemporarie with St. *Cyprian*. Mr. *Marshall* translates the first words of the passage above quoted from the third book of *Cyprian's* Testimonies in this manner: *That though he was appointed to appear in the form of God, he did not boast of his equality with God, but emptied himself.* And besides, Mr. *Marshall* has a long and judicious note upon this citation of our author. He says, “ he cannot acquiesce in our common construction of the words, *thought it no robbery*, &c. as if they intimated any thing like to his *claiming an equality*: because the Apostle here is speaking of our Saviour’s humility and condescension, and ra-

(2) *Test. l. 2. cap. 13.*

(K) *See Vol. i. p. 339. Vol. iii. p. 398. 399.*

(a) Qui cum in forma Dei esset, non rapinam arbitatus est aequalem se Deo esse; sed semetipsum exinanivit, formam servi accipiens, in similitudine hominum factus, &c. *Novat. de Reg. Fid. cap. 22. [al. 17.] p. 174. edit. Jo. Jacks.*

“ ther

A. D. 248.  “ther represents him as receding from his  
 “just rights, than as insisting on them.  
 “Though he received so much honour from  
 “his father, and was appointed to represent  
 “his person; yet when he came to suffer,  
 “he did not insist on his first pretensions;  
 “did not seem (then) to think he had any  
 “claim to the divinity, or might assume it;  
 “boasted not (then) of his near alliance to  
 “the deity; but instead of it *emptied* him-  
 “self, behaved and acted like a person void  
 “of any such powers. *Novatian* in his  
 “book *De Trinitate cap. xvii.* understands  
 “our Apostle in this sense: which I must  
 “acknowledge, with Mr. *Le Clerc*, seems to  
 “me the most natural and easie. See Mr.  
 “*Le Clerc* upon the place in his Supple-  
 “ment to Dr. *Hammond*; and Dr. *Whitby*,  
 “who gives instances out of *Heliodorus*,  
 “wherein the words ἀρπαγμα ἡγήτο, which  
 “we translate *thinking a robbery*, plainly  
 “signify *catching at an opportunity, embracing*  
 “*any thing as extremely desirable.*” So writes  
 Mr. *Marshall*. Mr. *Wolff* \*\* has discoursed

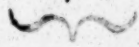
\*\* *Vid. Wolff. Curæ in Ep. ad Philip. Cap. ii. 6. . . 8.*

largely



largely of this matter, and deserves to be consulted.

A. D.  
248.



9. That passage, as was observed, is in Cyprian's books of Testimonies. In another work: "Mindfull (*b*) of which the blessed " Apostle Paul says in his epistle: [or, in *Philip i.* " one of his epistles:] *For me to live is Christ,* <sup>21.</sup> " *and to dye is gain.*"

10. In the third book of Testimonies: *Coloss.* " In (*c*) the epistle of Paul to the Colossians: " *Continue in prayer, watching in the same.*" *Coloss. iv. 2.* In another work: " Likewise " (*d*) the blessed Apostle Paul, full of the " Holy Ghost, and sent to call and convert " the Gentils, warns and teaches: *Beware,* " *lest any man spoyle you through philosophie and* " *vain deceit, after the tradition of men, af-* " *ter the rudiments of the world, and not af-* " *ter Christ, for in him dwelleth all the full-* " *nesse of the Godhead.*" *Col. ii. 8.*

(*b*) Cujus rei memor beatus apostolus Paulus in epistola sua ponit et dicit: Mihi vivere Christus, et mori lucrum. *De Mortal. p. 158.*

(*c*) In epistola Pauli ad Colossenses: Instate orationi, vigilantes in ea. *Test. l. 3. cap. 120.*

(*d*) Item beatus apostolus Paulus plenus Spiritu Sancto et vocandis formandisque gentibus missus contestetur et instruat dicens: Videte, ne quis vos depraedetur, . . quia in ipso habitat omnis plenitudo divinitatis. *De bano. Patient. p. 210.*

A. D.  
248.  
1 and 2  
Thess.

11. In the books of Testimonies the (e) first and (f) second epistles of *Paul to the Thessalonians* are expressly cited; and in (g) other works also passages of both these epistles are cited by *Cyprian* as words of the *Apostle Paul*.

1 Tim.

12. "For (b) if the *Apostle Paul* writing to *Timothie* sayd: *Let no man despise thy youth*; how much more may it be sayd to you by your colleagues: Let no man despise thy age?" 1 Tim. iv. 12.

2 Tim.

13. "Therefore (i) the *Apostle Paul* writes to *Timothie* and directs, That a *Bishop* should not strive, but be gentle, and apt to teach," 2 Tim. ii. 24.

1 and 2  
Tim.

14. In the books of Testimonies (k) these two epistles are quoted by *Cyprian* distinctly, as the *first* and *second to Timothie*.

Titus.

15. In the third book of Testimonies: "To (l) *Titus*: [that is, in the epistle to Ti-

(e) *Test. l. 3. cap. 88.*

(f) *Test. l. 3. c. 68.*

(g) *De Mort. p. 164. Ep. 14. [al. 5.] p. 32.*

(b) Nam si apostolus Paulus ad Timotheum scribens dixit: Juventutem tuam nemo despiciat: &c. *Ep. 3. [al. 65.] p. 6.*

(i) Cui rei prospiciens beatus Paulus apostolus ad Timotheum scribit et monet, episcopum non litigiosum, sed mitem et docibilem esse debere. *Ep. 74. p. 215.*

(k) *Testim. lib. 3. cap. 67. 76. 77. et passim.*

(l) Ad Titum: Hæreticum hominem post unam aut secundam *Ec. Test. l. 3. c. 78.*

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"tus, as appears from what there precedes:]

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"A man that is an heretic, after the first and  
 "second admonition reject: knowing that such  
 "an one is subverted, and sineth, being con-  
 "demned of himself." Tit. iii. 10. 11. In  
 a Synodical Epistle of Cyprian and other  
 Bishops in *Africa* sent to some of their bre-  
 thren in *Spain*: "Forasmuch (m) as the A-  
 "postle directs, that a Bishop must be blame-  
 "less, as the steward of God." Tit. i. 7.

Mr. Hallett in his (n) learned *Discourse of  
 Heresie and Schism*, explaining the forecited  
 difficult text to *Titus*, expresseth himself in  
 this manner: "What I take to be the true  
 "interpretation of the character, *self-con-*  
 "demned, has been often published, and  
 "yet has been strangely overlooked of late  
 "years. The oldest writer that I have  
 "found it in is *Jerome*, who in his Com-  
 "ment upon the place says: *A heretic is said*  
 "to be condemned of himself, because, (while  
 "a fornicator, an adulterer, a murderer, and  
 "other vicious persons, are cast out of the

(m) . . . quando et apostolus moneat ac dicat: Episcopum oportet esse sine crimine, quasi Dei dispensatorem. *Ep.* 67. [*al.* 68.] p. 173.

(n) See Mr. Hallett's *Notes and Discourses*. Vol. iii. p. 377. &c.

" church



A. D.

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“ church by the priests;) heretics pass sentence  
 “ upon themselves, and of their own accord de-  
 “ part from the church: which departure is  
 “ as a condemnation passed on them by their  
 “ own consciences.” And Mr. Hallett there  
 shews, that this has been the opinion of di-  
 vers learned moderns; particularly, of *Esti-*  
*us*, Bishop *Barlow*, and Dr. *Hammond*.

I shall here add a passage from *Cyprian*,  
 which may shew that interpretation to be  
 older than *Jerome*; as Mr. *Hallett* likewise  
 supposes, for he takes it to be the true mean-  
 ing of the text. “ Which, says (o) *Cyprian*,  
 “ the Apostle *Paul* confirms; when he  
 “ teaches and requires, that a heretic be re-  
 “ jected, as being subverted, a finer, and  
 “ condemned of himself. For the ruin of  
 “ such an one must be layed to his own  
 “ charge, who is not cast out by the Bishop,  
 “ but of his own accord forsakes the church,

(o) Quisquis autem de collectis foras exierit, id est, si quis  
 quamvis in ecclesia gratiam consecutus, recesserit, et ab eccle-  
 sia exierit, reum sibi futurum, id est, ipsum sibi quod pereat  
 imputaturum. Quod apostolus Paulus explanat, docens et  
 praecipiens haereticum vitandum esse, ut perversum, et pecca-  
 torem, et a semetipso damnatum. Hic enim reus sibi erit,  
 qui non ab episcopo ejectus, sed sponte de ecclesia profugus,  
 et haeretica praesumptione a semetipso damnatus. *Ep.* 69. [*al.*  
 76.] p. 182.

“ passing

“ passing sentence upon himself by his heretical presumption.”

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248.

16. The epistle to *Philemon* is not found *Philemon.* quoted in the remaining works of *Cyprian*. The shortness of it may be supposed to be the reason.

VI. The epistle to the *Hebrews* is nowhere expressly quoted by St. *Cyprian*. Nor are there in his works any passages, that contain allusions to it. He may have some texts of the Old Testament, which are cited, or alluded to in the epistle to the *Hebrews*: but he does not take them from that epistle, but from the original books themselves. This is so plain, that I suppose no one will contest it. Dr. *Mill* (*p*) allows, that this epistle is nowhere cited by St. *Cyprian*. And his not quoting this epistle, which is so large, in any of his Tracts or Epistles, may be reckoned an argument, that he was not acquainted with it, or that he did not esteem it a part of holy scripture. Accordingly Mr. *Hallett* (*q*)

(*p*) Tertullianum nescio an secutus sit Cyprianus; in cujus operibus epistolam hanc [ad Hebraeos] nusquam citatum reperias. *Prolog. n.* 216.

(*q*) See *Introd. p.* xviii.

A. D. 248. in the Introduction to his *Paraphrase and Notes on the three last chapters of the Epistle to the Hebrews*, admits it to be very likely, that St. *Cyprian* was of the same opinion with some others of the *Latin* church at that time, who did not receive this as a canonical epistle.

And indeed, that this *Latin* father did not reckon the epistle to the *Hebrews* to have been written by the Apostle *Paul*, is farther evident from an observation, twice mentioned by him, concerning the number of churches, to which that Apostle had writ. In the first book of *Testimonies* (r) “ *Cyprian* having quoted the words of *Hannah*,  
 1 Sam. ii. “ *the barren has born seven, and she that has*  
 5. “ *many sons, [or children,] is waxed feeble,*  
 “ *goeson: The seven sons are seven churches.*  
 “ *For which reason Paul writ to seven churches,*  
 “ *es, and the Revelation has seven churches,*  
 “ *that the number seven may be preserved.*”  
 In another Tract, having mentioned the se-

(r) Item in *Basileion primo: Sterilis septem peperit, et quae plurimos habebat filios infirmata est. Filii autem septem sunt ecclesiae septem. Unde et Paulus septem ecclesiis scribit, et Apocalypsis ecclesias septem ponit, ut servetur septenarius numerus. Test. l. i. cap. 20.*



ven golden candlesticks in the Revelation, the seven pillars in *Solomon's* Proverbs, upon which Wisdom built her house, and likewise the forementioned seven in the first book of *Samuel*, and the seven women in *Is. iv. 1.* he adds: "And (s) the Apostle *Paul*, who " was mindfull of this authorised and well- " known number, writes to seven churches. " And in the Revelation our Lord sends his " divine and heavenly instructions and com- " mands to seven churches and their angels." By the *seven churches*, to which *Paul* writ, *Cyprian* unquestionably meaneth the churches of *Rome*, *Corinth*, *Galatia*, *Ephesus*, *Philippi*, *Colosse*, and *Theffalonica*; as is also observed by Bishop *Fell* (u) in a note upon this passage.

Nevertheless that learned writer adds there a remark, which appears to me very particular. " If it be asked, *says he*, in what

(s) Et apostolus Paulus, qui hujus numeri legitimi et certi meminit, ad septem ecclesias scribit. Et in Apocalypsi Dominus mandata sua divina et praecepta coelestia ad septem ecclesias et earum angelos scribit. *De Exhort. Mart. cap. xi. p. 179.*

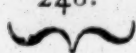
(u) *Ad septem ecclesias scribit* ] Nimirum ad Romanos, Corinthios, Galatas, Ephesios, Philippenses, Colossenses, et Theffalonicenses. Si requiratur, quo in loco Paulus hujus legitimi et certi numeri meminerit, forte dicendum, hoc ab eo praestitum Hebr. xi. 30.

H h h

" place

A. D.

248.



“ place *Paul* has mentioned [so he under-  
 “ stands the word *meminit* :] *this authorised*  
 “ *and well-known number* ; perhaps it must  
 “ be said, that it is done by him in Hebr.  
 “ xi. 30. *By faith the walls of Jericho fell*  
 “ *down, after they were compassed about seven*  
 “ *dayes.*” But I suppose it can scarce be  
 doubted, but *Cyprian's* meaning is, that as a  
 regard had been had to the number seven by  
 many persons, upon various occasions; so like-  
 wise *Paul* had remembered, *was mindfull of*,  
 shewed his respect to that number by writing  
 epistles to seven churches, and no more.

From these passages then it may be rec-  
 koned evident, that *Cyprian* supposed the A-  
 postle *Paul* had writ to no more than seven  
 churches, and that his other epistles were  
 sent to particular persons. *Cyprian* therefore  
 did not compute the epistle to the *Hebrews*  
 among the works of the Apostle *Paul*.

Since the writing what is above, relating  
 to this epistle to the *Hebrews*, I have had an  
 opportunity to consult Mr. *Marshall's English*  
 translation of St. *Cyprian*. The passage of  
 our author last cited is there rendered after  
 this manner : “ Thus (*w*) the apostle St.

(*w*) See Mr. N. Marshall's St. Cyprian. p. 179.

“ *Paul*,

“ *Paul*, bearing in his mind this remarkable  
 “ and distinguished number, hath written  
 “ precisely to seven churches. And in the  
 “ Revelation our blessed Lord directs his  
 “ heavenly instructions to seven churches,  
 “ and their seven angels.” And in the Notes  
 upon this place Mr. *Marshall* omits the  
 above-mentioned remark of Bishop *Fell*,  
 which I have taken the liberty to censure,  
 without translating it, or saying any thing  
 about it. He likewise adds another remark  
 of his own, which is much better, in these  
 very words: *So that our author, (I observe,)*  
*did not ascribe the Hebrews to St. Paul.*

Here therefore it will be very proper to  
 take notice of Mr. *Marshall*'s translation of  
 a passage in St. *Cyprian*'s works. It is in the  
 Acts of the Council at *Carthage* in the year  
 256. where our Bishop presided. There a  
 part of the thirty third suffrage, that of *Fel-*  
*ix* of *Amaccora* is thus rendered: “ Where-  
 “ fore to me it is manifest, that neither he-  
 “ retics nor schismatics are capable of the  
 “ heavenly gift, who have been so presump-  
 “ tuous as to expect it from men, who are  
 “ sinners and aliens from the church.” Here  
 that expression, *heavenly gift*, seems to be



A. D. 248. taken from *Hebr. vi. 4.* But there is no such expression in the original *Latin*. *Felix* says, that (x) heretics and schismatics are not capable of *any thing heavenly*; that is, spiritual, or divine. This wrong version seems to be owing to the liberty, which Mr. *Marshall* gave himself, and which I observed (L) formerly. He says in his (y) preface: *I have here and there also expressed my author's sense in the language of holy scripture, where he, himself, did not mean to quote it. But then, in such cases, I never refer to the passage, as I always do, where he particularly cites any verse or chapter of the inspired writers.* But yet here, Mr. *Marshall* has not only expressed his author's sense in the language of the Epistle to the *Hebrews*, where he, himself, did not mean to quote it: but he has also marked, and distinguished this expression, by putting it in the body of his translation in *Italic* letters, and by referring, in the margin, to the Epistle to the *Hebrews*, and also by putting this re-

(x) Et ideo manifestum est, nec haereticos nec schismaticos aliquid coeleste posse suscipere, qui a peccatoribus hominibus, et ab ecclesia extraneis audeant accipere. ap. Cypr. p. 236.

(L) See before p. 765. Note (D).

(y) p. xviii.

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ference, or quotation, at the end of the Volume in the *Table of the Texts of Scripture cited by St. Cyprian*. To what shall we ascribe this? I conceive of this matter thus. In translating this suffrage Mr. *Marshall* put in practise the liberty we have noted. He then, at first, writ out that passage without any distinction of letters, and without any marginal reference to a book of holy scripture. But some good while after, when he came to review and read over his version, and no longer had the original before him, seeing this expression, he thought it worthie of observation; and therefore presently marked it with his pen, for *Italic*, and put a reference in the margin, from whence it came also into the *Table of Texts* at the end of the volume. This, I think, is a likely way of accounting for this matter. However, it may be partly accounted for another way. For the marking that expression for *Italic*, the marginal reference, and it's place in the *Table of Texts*, may be all owing to some person employed under Mr. *Marshall*. But still the translator is accountable for all that ensued upon his wrong translation. And if Mr. *Marshall* was not deceived and misled

A. D.  
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by his own version, some one else very near him was imposed upon; and in like manner must all others be deceived, who read this passage in his translation, and have no opportunity of consulting the original.

*Catholic  
Epistles.*

VII. I shall now observe this writer's testimony to the Catholic Epistles.

*James.*

I. We find no quotations or allusions to the Epistle of St. *James* in St. *Cyprian's* works.

*1 Peter.*

2. The Apostle *Peter's* first epistle is often quoted by St. *Cyprian*. "Likewise (a) *Peter*, upon whom by the gracious vouchsafement of the Lord the church is built, says in his epistle: *Christ suffered for us, leaving you an example, that ye should follow his steps: who did no sin, neither was guile found in his mouth; who, when he was reviled, reviled not; when he suffered, he threatened not; but committed, [or yielded]*

*1 Pet. ii.  
21. 22.  
23.*

(a) Item Petrus, super quem ecclesia Domini dignatione fundata est, in epistola sua ponit et dicit: Christus passus est pro nobis, relinquens vobis exemplum, ut sequamini vestigia ejus: qui peccatum non fecit, nec dolus inventus est in ore ejus; qui cum malediceretur, non maledicebat; cum patere-  
tur, non comminabatur, tradebat autem se judicanti se injulle. *De Bono Pat. p. 213. 214.*

"himself



“himself to him that judged him unrighteously :” A. D.  
248.  
 meaning Pontius Pilate. So Cyprian must have read this text, it being quoted by him after the same manner likewise in the (b) books of Testimonies. I may not stay to consider, which reading is preferable; whether this, or that now more commonly received, to him that judgeth righteously. I would therefore refer my readers for farther satisfaction to (e) Mr. Wolff’s Notes upon the place.

This epistle is several times quoted in the third book of Testimonies with this title *The (d) epistle of Peter to the people of Pontus* : who are the persons first named in the inscription of the epistle.

In his other works Cyprian quotes this, as (e) the epistle of the *Apostle Peter*, and (f) of *Peter the Apostle of Christ*.

3. The second epistle of St. Peter is not <sup>2 Peter.</sup> at all quoted by Cyprian. One may be well

(b) tradebat autem se judicanti injuste. *Test. l. 3. c. 39.*

(c) *Vid. Jo. Chr. Wolf. Cur. Philolog. et Crit. Tom. v. p. 122. 123.*

(d) De hoc ipso in epistola Petri ad Ponticos. *Test. l. 3. cap. 36. vid. et. cap. 37. 39.*

(e) secundum quod Petrus apostolus in epistola sua praemonet et docet, dicens : Sobrii estote, &c. *De Zel. et Livore. p. 221.*

(f) Petrus etiam apostolus ejus docuerit, ideo persecutiones fieri, ut probemur : . . . posuit enim in epistola sua dicens : *Ep. 58. al. 56. p. 121.*

A. D.  
248.

apt to think, it was not received by him as a sacred book. Otherwise it could not have been omitted by a writer, whose works so much abound with citations of scripture, and who had such controversies about the treatment of heretics. If this epistle had been a part of *Cyprian's* canon, it is likely he would have applied divers passages of it to the heretics and schismatics of his own time, as he does (M) the texts of St. *John's* first epistle relating to *antichrist*.

This may well bring to our mind the (N) passage formerly cited out of *Firmilian's* letter to our author, where we were willing to suppose, that *Firmilian* had a reference to St. *Peter's* second epistle. Nevertheless perhaps *Cyprian's* entire silence about this epistle may induce some to doubt, whether *Firmilian* did really refer to it. Farther the entire silence of *Cyprian*, and the very small notice taken of this epistle by (O) *Origen*, another acquaintance, and a very intimate friend of *Firmilian*, may occasion a doubt,

(M) See below 4. note k. and Numb. x.

(N) Vol. iii. Ch. 39. numb. xiv. p. 420.

(O) See Ch. 38. numb. xii. p. 264. . . 266.

whether

# Ch. XLIV. St. CYPRIAN.

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whether this second epistle was received by *Firmilian*, as an epistle of *Peter*.

A. D.

248.

I have no desire to set aside our second epistle of *Peter*, as not genuine: but I think it incumbent upon me to mention such observations as these, when they offer. And I must still proceed to observe, that we have *Firmilian's* letter to *Cyprian* in a *Latin* translation only. Nor do we certainly know by whom it was made. The expressions in the translation are very strong; that *Peter and Paul in their epistles have cursed, or pronounced censures upon, heretics, and admonished us to avoid them.* But perhaps the words of the original were not so express. What we now have rendered *their epistles* possibly might be only some (g) general word denoting *writings, or the scriptures.* And in what *Firmilian* says of *Peter* he might refer to that Apostle's censure of *Simon Magus*, reputed an Arch-heretic, and recorded in (b) the *Acts of the Apostles*; a book of holy scripture, and universally received. It is certain, that it is no uncommon thing for

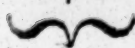
(g) Ex. gr. ταῖς γραφαῖς, τοῖς γράμμασι.

(b) Acts viii. 20. . . 23.



A. D.

248.



ancient *Christian* authors to quote *Peter* and *Paul*, meaning some words of theirs recorded in the Acts of the Apostles, without naming that book, or hinting, where the intended passage is to be found. We shall see in the \*\*\* next chapter a remarkable instance of this kind, where the apostle *Paul* is quoted. I place here †† in the margin several such quotations of the apostle *Peter* in divers authors, one of which contains a part of his reproof of the forementioned *Simon*.

4. The first epistle of St. *John* is often expressly quoted by *Cyprian*: “ And (i) the “ apostle *John* mindfull of the command

\*\*\* See below Chapt. XLV. numb. vii. 7.

†† Et apostolus Petrus de salvatore testatus est, dicens: *Hujus anima non derelicta est in inferno, nec caro ejus vidit corruptionem.* [Vid. Act. ii. 27.] *Philastr. de Haer. n. 69. p. 138. Ed. Fabric.* Et Petrus apostolus Mago Simoni dixerat: *Age Poenitentiam, si quo modo dimittatur tibi quod fecisti.* [Vid. Act. viii. 22.] *Philastr. Haer. 82. p. 159.* Adtende enim, quid Petrus apostolus Spiritu Sancto docente commoneat, qui ait: *Et nunc ergo vos quid tentatis Deum, imponere jugum collo discipulorum, &c.* [Act. xv. 10. 11.] *P. Oros. de lib. arb. p. 620. Ed. Havercamp. 1738.* Sicut Petrus ad Judaeos exclamavit: *Dextera Dei exaltatus, acceptum a Patre Spiritum effudit, &c.* [Act. ii. 33.] *Victorin. in Apocal. ap. Bib. Patr. T. 3. p. 415. D.*

(i) Et Joannes apostolus mandati memor in epistola sua postmodum ponit: In hoc, inquit, intelligimus quia cognovimus eum, si praecepta ejus custodiamus. . . . *Ep. 28. [al. 25.] p. 54.*

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“ writes in his epistle: *Hereby*, says he, *we* A. D.  
 “ *perceive that we know him, if we keep his* 248.  
 “ *commandments: He that saith, I know him,*  
 “ *and keepeth not his commandments, is a liar,*  
 “ *and the truth is not in him.*” 1 John ii. 3.

4. I shall add one passage more (*k*) in the margin, where this epistle is quoted as writ by *the blessed apostle John*.

There are two passages, where *Cyprian* is supposed by some to quote, or refer to the disputed text, concerning the three witnesses in heaven. The first is to this purpose:  
 “ The (*l*) Lord says: *I and the Father are*  
 “ *one.* And again, of the Father and the  
 “ Son and the Holy Spirit it is written; *And* 1 John v.  
 “ *these three are one.*” The other passage I 7.  
 shall not translate. However I put it (*m*) in the  
 margin,

(*k*) Item beatus Joannes apostolus nec ipse ullam haeresin, aut schisma discrevit, aut aliquos speciatim separatos posuit, sed universos qui de ecclesia exiissent, quique contra ecclesiam facerent, antichristos appellavit, dicens: Audistis quis antichristus venit. Nunc autem antichristi multi facti sunt: &c. [1 Joh. ii. 18. 19.] Ep. 69. [al. 76.] p. 180

(*l*) Dicit Dominus: *Ego et Pater unum sumus.* Et verum de Patre et Filio et Spiritu Sancto scriptum est: *Et Deus unus* sunt. *De Unitate Ec.* p. 109.

(*m*) Nam si baptizari quis apud haereticos, et remissionem peccatorum consequi potuit, et peccata sua illam consecutus est, et sanctificatus est, et templum Dei est, quaero cujus Dei? Si creatoris, non potuit credere.

A. D.  
248.

margin, for the sake of those who may choose to see it here. I don't enter into the merits of the question, whether this clause be genuine, or whether it was quoted or referred to by St. *Cyprian*. The reader, who is desirous of information concerning this matter, may consult the (n) authors who have treated of it largely. But in a (P) following chapter will be found an argument of no small weight in favour of the supposition, that this clause was wanting in St. *Cyprian's* copies of St. *John's* Epistle.

1 and 2  
*John*.

5. In a passage cited just now it is said: *John writes in his epistle*, meaning our first epistle of St. *John*. And it must be owned, that St. *Cyprian* has no where quoted any other epistle of this apostle. But this may be accounted for by the brevity of the two

didit. Si Christi, nec hujus fieri potuit templum, qui negat Deum Christum. Si Spiritus Sancti, cum tres unum sint, quomodo Spiritus Sanctus placatus esse ei potest, qui aut Patris aut Filii inimicus est? *ad Jubaianum. Ep. 73. p. 203.*

(n) There may be seen a large collection of such authors in Mr. *Wolff's Curæ Philog. &c. in loc. Tom. iv. p. 293. &c.* I therefore refer only to a very few. *Vid. Mill. in loc. Emlyn's Tracts. Ri. Simon. Hist. Crit. du Texte du N. T. Ch. xvii. Le Clerc Bib. Univ. T. xii. p. 450. . . 455. et passim. and Mr. David Casley's Preface to the Catalogue of the Manuscripts of the King's Library.*

(P) See below Chapt. XLV. numb. vi. 10. 11. 12.

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other epistles. It is certain, that form of quotation is no proof of his knowing, or owning no other epistle of St. *John*, the like form being also often used by him in quoting an epistle of St. *Paul*. There are some instances of this to be found in the passages already cited. I shall add here one more: “ And (o) again the blessed apostle “ says in his epistle: *Whether one member suffer, all the members suffer with it; or one member rejoice, all the members rejoice with it.*” It is reasonable to suppose, that the second epistle of St. *John* was owned by *Cyprian*, because it is expressly cited by one of the Bishops in the council of *Carthage* held in 256. of which *Cyprian* was a principal part. That Bishop there delivers his opinion upon the point in debate in this manner: “ The (p) apostle *John* writes in his epistle: “ [that is, in one of his epistles:] *If there come any unto you, and bring not the doctrine of Christ, receive him not into your house,*”

A. D.  
248.1 Cor. xii.  
26.2 John v.  
10, 11.

(o) Et iterum posuit [beatus apostolus] in epistola sua dicens: Si patitur membrum unum, &c. *Ep.* 17. [al. 12.] p. 39.

(p) Joannes apostolus in epistola sua posuit dicens: Si quis ad vos venit, et doctrinam Christi non habet, nolite eum admittere in domum vestram, et ave illi ne dixeritis. Qui enim dixerit illi, ave, communicat factis ejus malis. *Tract.* p. 242.

“ neither

A. D.  
248.  
w

"neither bid him, God speed. For he that  
"biddeth him, God speed, is partaker of his  
"evil deeds." And St. John's third epistle  
likewise may have been owned by Cyprian.

Jude.

6. There is no notice taken of the epistle  
of St. Jude in the works of this writer.

Revelati-  
on.

VIII. The book of the Revelation is fre-  
quently quoted by Cyprian. But he has no  
where said, that it was writ by John the  
apostle, and but once mentioned the name  
of the writer. "And (q) in the Revelation

Rev. xxii.  
9.

"the angel, when John would have wor-  
"shipped him, refused it, and said: See thou  
"do it not: for I am thy fellow-servant and  
"of thy brethren: Worship the Lord Jesus."  
So it is in Cyprian. We have it, *Worship  
God.*

The Revelation was esteemed by him a  
book of authority, as is evident from the  
manner, in which he quotes it. Recom-  
mending works of goodnesse, "Hear, says (r)  
"he,

(q) Et in Apocalypsi angelus Joanni volenti adorare se re-  
sistit et dicit: Vide ne feceris, quia conservus tuus sum et fra-  
trum tuorum. Jesum Dominum adora. *De Bono Pudicitiae*  
p. 220.

(r) Audi in apocalypsi Domini tui vocem, ejusmodi homi-  
nes justis objurgationibus increpantem: Dicis, inquit, dives  
sum,

"he,

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(s) Si

et mone

ornata.

(t) A

divina

p. 153.

(u)

" *he*, in the Revelation the voice of thy A. D.  
248.  
 " Lord justly reproving such men as these : ~  
 " *Thou sayest*, says he, *that I am rich and en-* Rev. iii.  
17. 18.  
 " *creased in goods, and have need of nothing :*  
 " *and knowest not, that thou art wretched,*  
 " *and miserable, and poor, and blind, and*  
 " *naked.*" Again : " So in the (s) holy  
 " scriptures, by which the Lord would have  
 " us to be instructed and warned, is the har-  
 " lot city described." He then cites *Rev.*  
*xvii. 1. 2. 3.* Once more : " And (t) that  
 " waters signify people, the divine scripture  
 " shews in the Revelation." *Ch. xvii. 15.*

I may add here, that words of this book  
 are cited together with other texts of the  
 New Testament in a letter of some Presby-  
 ters and Deacons and others Confessors of  
 the church of *Rome* to *Cyprian*, writ in 250.  
 " And : to (u) him that overcometh will I give  
 " to sit upon my throne, even as I also over-

sum, et ditatus sum, et nullius rei egeo. *De Op. et Eleem. p.*  
*202.*

(s) Sic in scripturis sanctis, quibus nos instrui dominus voluit  
 et moneri, describitur civitas meretrix, compta pulchrius et  
 ornata. *De Habitu Virg. p. 97.*

(t) Aquas namque populos significare, in apocalypsi scriptura  
 divina declarat, dicens: Aquae, quas vidiisti, &c. *Ep. 63.*

*p. 153.*

(u) *Ep. 31. [al. 26.] p. 63.*



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248.

"came, and am sat down upon my Father's  
"throne." Rev. iii. 20.

Respect for  
the Scrip-  
tures.

Luk. xii. 8.

Their in-  
spiration.

2 Tim. iii.  
1—9.

IX. St. Cyprian's respect for the scriptures of the New Testament appears in his very numerous quotations of them, in his appeals to them as decisive in matters of dispute and controverſie, and in divers forms of citation, particularly ſuch as theſe: *The (w) Lord ſays in the Goſpel; or, in his Goſpel, as in ſeveral of the paſſages cited above; divine ſcriptures, of the Acts; ſacred ſcriptures, and divine ſcriptures, ſpeaking of the Revelation; the bleſſed apoſtle Paul full of the grace of the inſpiration of the Lord; the bleſſed apoſtle Paul, choſen and ſent of the Lord; the bleſſed apoſtle Paul, full of the Holy Ghoſt, and ſent to call and convert the Gentils; as we have ſeen already. Farther: "The (x) Holy Spirit fore-  
"telling and forewarning us by the Apoſtle;  
"in the laſt days, ſays he, perillous times ſhall  
"come."* Again: "*Paul (y) in his epiſtles,*

(w) In Evangelio dominus loquitur dicens: Qui confellus me fuerit coram hominibus, &c. *De Lapſis. p. 130.*

(x) Praenuntiante per apoſtolum nobis, et praemonente Spiritu Sancto: In noviffimis, inquit, diebus aderunt tempora moleſta. *De Unit. Ec. p. 115.*

(y) Paulus in epiſtolis ſuis dicit, quibus nos ad curricula vi-

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piat coror  
(c) Ha  
tes ſancta  
Num. 31

“ in which he forms us to a holy course of A. D.  
 “ life by his divine instructions, says : *Ye are* 248.  
 “ *not your own, for ye are bought with a great* 1 Cor. vi.  
 “ *price : Glorify and carry God in your body.*” 19. 20.

So Cyprian, (x) and some other ancient writers read that text. In another place : “ The  
 “ (a) Holy Ghost forewarns by the Apostle  
 “ and says : *There must be also heresies, that* 1 Cor. xi.  
 “ *they which are approved may be made mani-* 19.  
 “ *fest among you.*” Again : “ And (b) there-  
 “ fore it is written : *Hold fast that which* Rev. iii.  
 “ *thou hast, that another take not thy crown.*” 11.

One of the Bishops at the council of Carthage, in the year 256. says : “ I (c) am of *Their Au-*  
 “ opinion, that blasphemous and wicked *thority.*  
 “ heretics, who pervert the sacred and ado-  
 “ rable words of the scriptures, ought to  
 “ be accursed.” Afterwards another Bishop

vendi per divina magisteria formavit ; Non estis vestri ; empti enim estis pretio magno. Glorificate [al. Clarificate] et portate Deum in corpore vestro. *De Habit. Virg. p. 93.*

(x) *Vid. Mill. in loc.*

(a) Per apostolum praemonet Spiritus Sanctus, et dicit : Oportet et haereses esse. *De Unit. Ec. p. 111.*

(b) Et ideo scriptum est : Tene quod habes, ne alius accipiat coronam tuam. *De Unit. Ecc. p. 117.*

(c) Haereticos blasphemos et iniquos verbis variis decerpentes sancta et adorabilia scripturarum verba execrandos censeo. *Num. 31. p. 236.*

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248.

“ in the same assemblie says: I (*d*) also following the authority of the divine scriptures am of opinion, that heretics are to be baptised.” *Cyprian* (*e*) earnestly exhorts all in general, but especially *Christian* ministers, in all doubtful matters to have recourse to the Gospels and the Epistles of the Apostles, as to the fountain, where may be found the true original doctrine of *Christ*. He begins his Discourse on the Lord’s Prayer in this manner: “ The (*f*) precepts of the Gospel, my beloved brethren, are to be considered, as the lessons of God to us, as the foundations of our hope, and the supports of our faith; as spiritual con-

(*d*) Et ipse secutus divinarum scripturarum auctoritatem baptizandos haereticos esse censeo. *ibid. num. 33. vid. et num. 37. p. 337.*

(*e*) Nam si ad divinae traditionis caput et originem revertamur, cessat error humanus. . . . Si canalıs aquam ducens, qui copiose prius et largiter profluebat, subito deficiat, nonne ad fontem pergitur, . . . ? Quod et nunc facere oportet Dei sacerdotes praecepta divina servantes, ut si in aliquo nutaverit et vacillaverit veritas; ad originem Dominicam et Evangelicam, et Apostolicam traditionem revertamur et inde surgat actus nostri ratio, unde et ordo et origo surrexerit. *Ep. 74. p. 215.*

(*f*) Evangelica praecepta, fratres dilectissimi, nihil sunt aliud quam magisteria divina, fundamenta aedificandae spei, firmamenta corroborandae fidei, nutrimenta fovendi cordis, gubernacula dirigendi itineris, praesidia obtinendae salutis: quae dum dociles credentium mentes in terris instruunt, ad coelestia regna perducunt. *De Grat. Dom. p. 139.*

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“ solations to us, shewing us the paths of  
 “ righteousness, and setting us forward in  
 “ the way of salvation: for whilst with  
 “ teachable and willing minds we receive  
 “ upon earth the instructions conveyed to  
 “ us, we are led on insensibly to the king-  
 “ dom of (Q) heaven.”

The respect for the scriptures, particu- *Publicly*  
 larly of the New Testament, appears in *read.*  
 the public reading of them in the church.

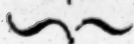
*Cyprian* in two different letters writ in  
 his retirement gives his people an ac-  
 count of his having there ordained two per-  
 sons, *Aurelius* and *Celerinus*, who were be-  
 fore confessors, to be Readers. In the for-  
 mer of those two letters he relates the many  
 sufferings of *Aurelius*, and gives him a great  
 character. And then adds: “ That (g) he

(Q) That passage I have put down, as translated by Mr.  
*Marshall.*

(g) Merebatur talis clericæ ordinationis ultiores gradus et  
 incrementa majora, non de annis suis, sed de meritis æstimandus.  
 Sed interim placuit, ut ab officio lectionis incipiat; quia  
 et nihil magis congruit voci, quæ dominum gloriosa prædica-  
 tione confessa est, quam celebrandis divinis lectionibus perfo-  
 nare; post verba sublimia, quæ Christi martyrium prolocuta  
 sunt, Evangelium Christi legere, unde martyres fiunt, ad pul-  
 pitum post catastam venire; illic fuisse conspicuum gentilium  
 multitudini, hic a fratribus conspici; illic auditum esse cum  
 miraculo circumstantis populi, hic cum gaudio fraternitatis  
 audiri. Hunc igitur, fratres dilectissimi, a me et a collegis  
 qui præsentibus aderant, ordinatum sciatis. *Ep. 38. [al. 33.] p. 75.*

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“ had deserved, though young, a higher de-  
 “ gree in the clergie, but he thought it best  
 “ that he should begin with the office of a  
 “ Reader. Nothing, *says he*, can be more  
 “ fit, than that he who has made a glorious  
 “ confession of the Lord, should read pub-  
 “ licly in the church: That he who has  
 “ shewn himself willing to dye a martyr  
 “ should read the Gospel of *Christ*, by which  
 “ martyrs are formed; and that he should  
 “ be advanced from the rack to the desk.”  
 Of *Celerinus* he writes in the following let-  
 ter: “ That (*b*) it was very fit and becom-  
 “ ing, that he who was already so illustrious  
 “ in the world should be placed upon the  
 “ pulpit, that is, the tribunal of the church;  
 “ that being conspicuous to the people he  
 “ may read the precepts and Gospel of the  
 “ Lord which he faithfully and courage-  
 “ ously observes and maintains:” And more  
 there to the like purpose in behalf of his

(*b*) . . . illustrem, quid aliud quam super pulpitum, id est, super tribunal ecclesiae oportebat imponi, ut loci altioris celsitate subnixus, et plebi universae pro honoris sui claritate conspicuus, legat praecepta et evangelium domini, quae fortiter et fideliter sequitur? . . . Nihil est in quo magis confessor fratribus profit, quam ut dum Evangelica lectio de ore ejus auditur, Lectoris fidem quisquis audierit, imitetur. *Ep.* 39. [*al.* 34.] p. 77.

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fitnesse, as a confessor, for the office, to which *Cyprian* had ordained him.

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*Publicly  
explained.*

We have not remaining any sermons or homilies of our author. But it may be reckoned very likely, that the scriptures, which were so much read in the church of *Carthage*, by a person particularly appointed to that office, were also explained there by the Bishop, sometimes at least; and that from the portions of scripture publicly read in the assemblies of the faithful, he gave them exhortations to the practise of virtue. And there is a passage in *Cyprian's* last letter to his clergie and people, which seems to put this matter out of question. He is there giving them some directions for their conduct in that time of persecution:

“ As (i) for you, my dearest brethren, I  
 “ must charge you to be quiet and peaceable,  
 “ according to the commandments of the  
 “ Lord, which I have frequently recom-  
 “ mended to you, and upon which you have  
 “ very often heard me preaching.”

(i) Vos autem, fratres carissimi, pro disciplina, quam de mandatis Dominicis a me semper accepistis, et secundum quod me tractante saepissime didicistis, quietem et tranquillitatem tenete: &c. *Ep. 81. al. 83. p. 239.*



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General  
Titles and  
Divisions.

X. I would now put down some general titles and divisions of the books of the New Testament, which we find in this ancient writer; and we shall at the same time observe more tokens of high esteem for them.

It is fit however, that we should first take notice of his general division of all the scriptures received by *Christians*, which is (*k*) that of *Old* and *New*. The studie of both these *Cyprian* recommends as very beneficial for confirming our virtue, and encreasing our knowledge. And he calls them the *Books of the Spirit*, or inspired writings, the *Divine Fountains*, and *Fountains of the Divine Fullness*. So he writes in his preface to his first two books of Testimonies.

The general titles and divisions of the *New Scriptures* are such as these. *Cyprian* himself delivering his own sentiment in the

(*k*) — quae legenti tibi [al. *legentibus*] interim profint ad prima fidei lineamenta formanda. Plus roboris [tibi] dabitur, et magis ac magis intellectus cordis operabitur scrutanti scripturas veteres ac novas plenius, et universa librorum spiritualium volumina perlegenti. Nam nos nunc de divinis fontibus implevimus modicum, quod tibi interim mitteremus. Bibere et saturari copiosius poteris, si tu quoque ad eandem divinae plenitudinis fontes nobiscum pariter potaturus accesseris. p. 18.

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fore-mentioned Council says: " My (*l*) opinion is, that heretics, which by the Evangelic and Apostolic authority are declared adversaries of *Christ*, and *anticrists*, when they come to the church, are to be baptised with the one only baptism of the church."

In another place (*m*) he observes what is written of obtaining remission of sins " in the Gospels and the Epistles of the Apostles." Again: " Whence, says (*n*) he, is that tradition? Does it descend from the authority of the Lord and the Gospels, or does it come from the Commandments and Epistles of the Apostles? For those things ought to be done which are written, as God taught *Joshua* the son of *Nun*." *Josh. i. 8.*  
And soon after: " If (*o*) therefore it is commanded

(*l*) Haereticos secundum Evangelicam et Apostolicam contestationem adversarios Christi et antichristos appellatos, quando ad ecclesiam venerint, unico ecclesiae baptismo baptizandos esse. *p. 243.*

(*m*) Quod enim in Evangeliiis et Apostolorum Epistolis Jesu Christi nomen insinuatür ad remissionem peccatorum, non ita est quasi aut sine Patre, aut contra Patrem prodesse cuipiam solus Filius possit. *Ep. 73. p. 205.*

(*n*) Unde est ista traditio? utrumne de Dominica et Evangelica auctoritate descendens, an de Apostolorum mandatis atque Epistolis veniens? Ea enim facienda esse quae scripta sunt, Deus testatur et proponit ad Jesum Nave, dicens, &c: *Ep. 74. p. 211.*

(*o*) Si ergo aut in Evangelio praecipitur, aut in Apostolorum

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248.

“manded in the Gospel, or is contained in  
“the Epistles and Acts, that they who come  
“over from any heresie should not be bap-  
“tised, but only have imposition of hands  
“in order to penance, let that sacred and  
“divine tradition be observed.” From this  
passage it may be argued, that the book of  
the *Acts of the Apostles* was joyned with the  
Epistles, not with the Gospels. We see  
plainly, that this general division of the  
books of the New Testament very much  
obtained at that time. They were all con-  
tained in two codes, volumes, or general  
divisions; one called the *Gospels*, or *scriptures*  
*of the Lord*; the other *the Apostle*, or *the*  
*Epistles of the Apostles*; and in this later divi-  
sion was usually placed the book of the Acts  
of the Apostles. I shall put (*p*) in the mar-  
gin a few more examples of those two gene-  
ral titles from our author. We likewise see

Epistelis aut Actibus continetur; . . . observetur divina haec  
et sancta traditio. *ibid.*

(*p*) Scias nos ab Evangelicis et Apostolicis traditionibus  
non recedere. *Ep.* 4. [*al.* 62] *p.* 7. Praenuntiata sunt haec  
futura in seculi fine; et Domini voce, atque Apostolorum cor-  
testatione praedictum est: [Vid. *Luc.* xviii. 8. 2 *Tim.* iii.  
1.] *Ep.* 67. [*al.* 68] *p.* 174. Nec episcopus computari po-  
test, qui Evangelica et Apostolica traditione contempta, ne-  
mini succedens, a seipso ortus est. *Ep.* 69. [*al.* 76.] *p.* 181.

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very clearly, that in these two codes were included all the scriptures of the New Testament, which *Christians* esteemed divine, and received as the rule of faith and practise, to which all were bound to submit, and whose sacred and supreme authority was readily and chearfully owned by all good *Christians*.

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Nor were there any *Christian* books of <sup>A Remark.</sup> authority, beside the *four Gospels*, the *Acts*, and *Epistles of Apostles*. It does hence clearly appear, that no *Epistles* or other doctrinal writings of any person, who was of a rank below that of an *Apostle*, were received by *Christians*, as a part of their rule of faith. There are in *Cyprian's* works very numerous citations of the four *Gospels*, the *Acts* of the *Apostles*, the thirteen *Epistles* of the *Apostle Paul*, (excepting only that to *Philemon*,) the first *Epistle* of the *Apostle Peter*, the first *Epistle* of the *Apostle John*, and the *Revelation*, which it is highly probable he believed to be written by *John* the *Apostle*. And all these are quoted as writings of authority. But in all the works of *Cyprian* there is not any one such citation of any other *Christian* book or author. It is therefore manifest, that the writings, or scriptures  
above

A. D.  
248.

above named, were of authority, and that no writings of *Christians*, not Apostles, were esteemed to be so, except the historical writings of *Mark* and *Luke*. I inculcate this observation upon my readers. I think it is founded upon good evidence. And I believe it will appear to be of signal use, and great importance.

Of *Christi-*  
*an apocry-*  
*phal Writ-*  
*ings.*

XI. Nor have I observed in *Cyprian* any quotations of spurious Apocryphal *Christian* writings. Mr. *Jones* (q) indeed, in his *Alphabetical Table of apocryphal pieces not extant*, mentions *A book under the name of Paul*. See *Cypr. Ep. 23*. But that book is really nothing but a *Note of Paul*, a martyr of *Cyprian's* own time, containing a kind of absolution of some one or more persons who had lapsed in the *Decian* persecution, and forged by one *Lucian*, as appears from (\*) *Cyprian's* complaints about that matter.

(q) See Mr. *Jones's New and Full Method, &c. Vol. i. p. 148.*

(\*) Nam frater noster *Lucianus*, et ipse unus de confessoribus, fide quidem calidus et virtute robustus, sed minus dominica lectione fundatus, quaedam conatus est, imperiti jampridem se vulgi auctorem constituens, ut manu ejus scripti libelli gregatim multis nomine *Pauli* darentur. *Cypr. Ep. 27. al. 23. p. 52.*

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Mr. Jones afterwards perceived this mistake, and acknowledged it somewhere, as I well remember, though the place does not now offer itself to me.

A. D.

248.

XII. Nevertheless *Cyprian* often quotes *Of apocryphal Books of the* apocryphal books of the Old Testament, such as *Tobit*, the book of *Wisdom*, *Ecclesiasticus*, two books of *Maccabees*, and others, and in terms of high respect: for instance; quoting the book of *Wisdom* he (r) says, *the Holy Spirit therein teacheth us*. And (s) the book of *Tobit* is quoted by him as *divine scripture*. But yet I don't think, those citations prove, that *Cyprian* esteemed these books to be of authority. It is not difficult for the reader to recollect some things to this purpose already alleged from *Greek* writers, and our observations upon them: So *Origen* (R) often quotes the *Shepherd of Hermas*, as an *useful book*, as *scripture*, and *divinely in-*

(r) Per Solomonem Spiritus Sanctus ostendit et praecepit dicens: Et si coram hominibus tormenta passi sunt, spes eorum immortalitate plena est. [Sap. iii. 4.] *Cypr. De Exhort. Mart. cap. 12. p. 182.*

(s) Et ideo scriptura divina instruit dicens: bona est oratio cum jejuniis et eleemosynis. [Tob. xii. 9.] *De Or. Dom. p.*

153.

(R) *Ser. Vol. iii. p. 310. 315.*

*spired;*



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248.

*spired*; but yet he did not suppose, passages alleged thence to be decisive proofs, or evidences of any doctrine. There was allowed to these writers some degree and measure of inspiration, but not that fullness of the Spirit, or that high degree of inspiration, which was afforded to the Prophets of the Old Testament, and the Apostles of the New. It seems very evident from the Catalogue of the books of the Old Testament left us by (S) *Melito* Bishop of *Sardis* about the year 170. that none of the books we now call apocryphal had a place in it. The (T) Catalogue of the *Jewish* sacred books found in *Origen's* works has a great agreement with *Melito's*. It appears from what we have observed from (V) *Africanus*, and (X) *Origen*, that it was generally well known among *Christians*, of the Eastern part of the world at least, that the Scriptures of the Old Testament, or *Jewish* canon, were writ in *Hebrew*; and that the books we now call apocryphal, were not writ in *Hebrew*, but in

(S) See Vol. i. p. 327. and *Euseb. H. E. iv. 26.*

(T) See Vol. iii. p. 332.

(V) See Vol. iii. p. 175. and 334.

(X) *ib. p. 332. . . 335.*

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*Greek*; and that they were not received by the *Jews*, as a part of their sacred scriptures. And that the *Latin Christians*, who lived in the Western part of the *Roman Empire*, had for the most part the like knowledge and sentiments upon this point with those in the East, may be argued from *Ruffin*, and *Jerome*, not to insist now upon any others. *Ruffin*, as (A) formerly cited, assures us, that there were some books, not reckoned *canonical*, but called by the ancients *ecclesiastical*: and of this last sort he says were the books called the *Wisdom of Solomon*, *Ecclesiasticus*, *Tobit*, *Judith* and the *Maccabees*. He adds, that (t) these were read in the churches, but no article of faith was to be taken from them. And he delivers this, as the ancient belief of *Christians*. *Jerome* writes to the like purpose. He says, that (u) the book of *Wisdom*,

A. D.

248.

(A) *ib.* p. 315.

(t) . . . quae omnia legi quidem in ecclesiis voluerunt, non tamen proferri ad auctoritatem ex his fidei confirmandam. Ceteras vero scripturas apocryphas nominarunt, quas in ecclesiis legi noluerunt. Haec nobis a patribus, ut dixi, tradita opportunum visum est hoc in libro designare, ad instructionem eorum qui prima sibi ecclesiae ac fidei elementa suscipiunt. *Ruffin. in Symb.*

(u) Hic prologus scripturarum, quasi galeatum principium omnibus libris, quos de Hebraeo vertimus in Latinum, convenire

A. D.  
248.

*dom, Ecclesiasticus, Judith, Tobit, and the Maccabees, are not in the canon, but are to be reputed apocryphal.* In (w) another place he says again expressly, that *the church reads Judith, Tobit, and the Maccabees, but does not receive them as canonical scriptures.* These, he adds, *and the book of Wisdom and Ecclesiasticus likewise, may be read for the edification of the people, but no doctrine of religion can be proved by their authority.* So write these two learned authors of the fourth centurie. And that Cyprian was exactly of the same judgement upon this point, may be argued from a passage (B) cited above ; where, having quoted the book of *Tobit*, he shews, that he did not desire the text alleged thence should be taken as a decisive proof of what he advanceth ; and adds, that he should *confirm* what was sayd there *by the testimonie of*

venire potest : ut scire valeamus quicquid extra hos est, inter ἀποκρυφα esse ponendum. Igitur Sapientia, quae vulgo Salomonis inscribitur, et Jesu filii Syrach liber, et Judith, et Tobias, et Pastor, non sunt in Canone. *Praef. Hieron. de omnib. libr. V. T. Seu Praef. in libr. Reg.*

(w) Sicut ergo Judith et Tobi, et Maccabaeorum libros legit quidem ecclesia, sed inter canonicas scripturas non recipit : sic et haec duo volumina legat ad aedificationem plebis, non ad auctoritatem ecclesiasticorum dogmatum confirmandam. *Ejusd. Praef. in Libr. Salom. ad Chrom. et Heliod.*

(B) See p. 779.

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*truth*, meaning the *Acts of the Apostles*: which is enough to satisfy us, that he really made a distinction, and that this distinction was well known, though it is not often expressly mentioned. Those books therefore of the Old Testament, which we call apocryphal, were quoted by way of illustration, but not as of authority, or alone decisive in any point of doctrine, unless confirmed by the inspiration of Prophets or Apostles. Mr. *Marshall* in his Notes upon St. *Cyprian* has divers useful remarks (C) upon the citations of the apocryphal scriptures found in our author.

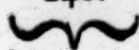
A. D.

248.

XIII. We have now seen in St. *Cyprian* a large Canon of Scripture; all the books of the New Testament commonly received by *Christians* at this present time, except the Epistle to *Philemon*; which may have been omitted for no other reason, but that he had no particular occasion to quote it; and the Epistle to the *Hebrews*, and the Epistle of St. *James*, and the second Epistle of St. *Pe-*

*Summe of  
his Testi-  
monie.*

(C) See the title of *Apocryphal writings &c.* in the *Table of Matters*, at the end of Mr. *Marshall's St. Cyprian*.

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*ter*, and the Epistle of St. *Jude*. There is no particular citation of the third Epistle of St. *John*. But considering it's shortnesse, and that the other two Epistles of that Apostle are expressly mentioned; there seems not to be any good reason for supposing it to have been rejected by this writer, or unknown to him. Excepting these few, all the other books of the New Testament have an ample testimonie given them in the works of St. *Cyprian*. And they appear to have been esteemed inspired books, and writings of authority, the rule of faith and practise to all *Christian* people. Nor is there in this eminent and celebrated *African* Bishop of the third centurie one quotation of any *Christian* spurious, or apocryphal scriptures.



C H A P.

## C H A P. XLV.

*Writings ascribed to St. Cyprian, or  
joyned with his Works.*

- I. PONTIUS. II. *an ANONYMOUS Author concerning Shews.* III. *ANONYMOUS Author concerning Discipline and the Benefit of Chastity.* IV. *ANONYMOUS Author of the Praise of Martyrdom.* V. *ANONYMOUS Author against the Novatian Heretic.* VI. *ANONYMOUS Author, Concerning Re-baptizing; or, Of the Baptism of Heretics.* VII. *ANONYMOUS Author, of a Computation of Easter.*

I HAVE several times quoted the *His Histo-*  
Life of St. Cyprian, writ by his dea-*rie.*  
con Pontius, which is now usually prefixed  
to the works of that Father. St. Jerome  
(a) calls it an excellent performance. Ri-  
galtius (b) will scarce allow, that it deserves  
to

(a) Pontius, diaconus Cypriani, usque ad diem passionis  
ejus cum ipso exilium sustinens, egregium volumen vitae et  
passionis Cypriani reliquit. *De V. I. cap. 68.*

(b) Vita Cypriani quae fertur ab ejus diacono Pontio per-  
K k k scripta



A. D. 251. to be reckoned a historie, it is so defective, and so rhetorical. It is however useful; and if *Pontius* was not a fine writer, he was a good man. We have no reason to question his being worthie of the confidence and friendship, with which that eminent Bishop honoured him. He triumphed in (c) *Cyprian's* glorious martyrdom, though at the same time he was not a little grieved that he did not accompany him. He is sayd to have dyed a martyr himself, but there is scarce any good authority for that supposition. St. *Jerome* says nothing of it. Nor has he mentioned any work of his, beside this one of *Cyprian's Life and Passion*, as he expressly calls it. This writer is placed by *Cave* at the year 251.

*Trithemius* says, that (d) *Pontius* convert-

scripta rhetoricae dictionis gratiam magis quam narrationis historicae diligentiam praefert. *Rigalt. Not. ad Cypr. Ep. 81. [al. 83.] ed. Oxon. p. 238.*

(c) Inter gaudium passionis, et remanendi dolorem, in partes divisus animus, et angustum nimis pectus affectus duplices onerant. Dolebo, quod non comes fuerim? Sed illius victoria triumphanda est. De victoria triumphabo? Sed doleo, quod comes non sim? . . . Multum, et nimis multum de gloria eius exulto; plus tamen doleo, quod remansi. *Pont. in fine.*

(d) Hic Pontius sua melliflua praedicatione et industria duos Philippos imperatores ad Christum convertit, &c. *Trithem. de Scr. Ec. cap. 42. p. 14. Ed. Fabr.*

ed the two *Philips*, Emperours of *Rome*, to the faith of *Christ*. But (e) it is thought, that he confounds our *Pontius*, deacon of *Cyprian*, and an *African*, with another of this name in *Gaul*, who is sayd to have suffered martyrdom (f) in the time of *Valerian* and *Gallien*: Of whom there are (g) Acts of martyrdom still extant, where that storie is related. But (h) *Pagi* has shewn, that those Acts are not to be relyed upon in that matter, as being the forgerie of a late writer. And *Tillemont* (i) has been at the pains to demonstrate at large, that they are good for nothing.

*Pontius* in his Life of *Cyprian* has quoted the Gospels of St. *Matthew*, St. *Luke*, the (k) first chapter in particular, and St. *John*, and several of St. *Paul*'s epistles, and the book of

His Testi-  
monie to  
the N. T.

(e) Vid. *Fabric. ib. not. (m)*.

(f) Vid. *Baron. Ann. 246. n. ix. Tillem. Persecution de l'Eglise sous l'empereur Valerien. Art. vii. Mem. Ec. T. iv. P. i. p. 26. 27. Acta S. S. per Bolland. Sc. ad diem 14. Maii. Ruyart. Act. Mart. p. 215. not. 62.*

(g) ap. *Baluz. Miscell. l. 2. p. 124. Sc.*

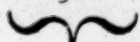
(h) *Pagi Crit. in Bar. 244. n. vi.*

(i) *Not. vii. sur la persecution de Valerien. p. 336. . . . 340. M. E. T. iv. P. i.*

(k) Sane et in scripturis tale aliquid invenio. Nam Zacharias sacerdos, promisso sibi per angelum filio, quia non crederat, obmutuit: [Luc. i. 20. et 63.] *Pont. p. 8.*

A. D.

251.



the Acts of the Apostles (*l*) expressly by that title. There is no necessity to be more particular here, since it may be relied upon, and taken for granted, that this Deacon's canon was the same with his Bishop's.

II. There are several treatises, which sometimes have been ascribed to St. *Cyprian*, but are now generally allowed by learned men not to be his. I shall here speak of four of them: *Of Shews*; *Of Discipline and the Benefit of Chastity*; *Of the Praise of Martyrdom*; *Against the Heretic Novatian*, or, *against the Novatian Heretic*. Of the first two, and the last, *Du Pin* (*g*) says, they are ancient and useful; that they appear to have been all three written by one and the same person, and that they might be reckoned pieces of St. *Cyprian*, if it were not for the difference of stile, and that they are not ascribed to him in the manuscripts, but only in the printed editions. As I don't see any plain marks of these three pieces having

(*l*) Sed etsi in Apostolorum Actis Eunuchus ille describitur, quia toto corde crediderat, a Philippo statim tinctus; non est similis comparatio. *ibid.* p. 2.

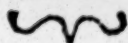
(*g*) S. *Cyprien*. *Bibl. des Aut. Ecc. T. i. p. 172.*



## Ch. XLV. *concerning Shews.*

859

A. D.



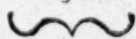
one and the same author, I shall give a distinct account of all the four treatises just mentioned, according to the order they are placed in above, which is the same they have in the Appendix to St. Cyprian's genuine works in the *Oxford* edition. Afterwards I shall make some extracts out of the book of an *Anonymous author concerning the rebaptising of heretics*; and lastly, out of a small piece, entitled a *Computation of Easter*, all these being now usually joyned in the volume of St. Cyprian's works.

1. I begin (*b*) with the piece, *Of Shews*; which is called an *Epistle of an unknown author*. It seems to have been writ by a Bishop, then (*i*) unwillingly separated from his people, and who had not frequent opportunities of writing to them. *Tillemont* (*k*) says, that whoever was the author, it is an excellent work; that (*l*) it was writ  
in

about

A. D.

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(*b*) De Spectaculis. Epistola Ignoti Auctoris.

(*i*) Ut me satis contristat, et animum meum graviter affligit, cum nulla mihi scribendi ad vos porrigitur occasio, (detrimentum enim est meum vobiscum non colloqui,) ita nihil mihi tantam laetitiam hilaritatemque restituit, quam cum adest rursus occasio. p. 2. ed. Ox.

(*k*) Mem. Ec. T. iv. St. Cyprien. Art. 22. See also Note 28.

(*l*) Quod enim spectaculum sine idolo? quis ludus sine sacrificio?

K k k 3

A. D.

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in the times of *Heathenism*, when (m) exorcisms were frequent in the church, and (n) whilst it was yet the custom to carry the eucharist home. That it was writ in the times of *Heathenism*, I think apparent from divers passages. This book is much commended by the (o) *Benedictin*, who writes the life of St. *Cyprian*; but yet he does not allow it to be his. For though it has in it those marks of antiquity, which have been observed by *Tillemont*; and though among all the works ascribed to *Cyprian*, none resemble his stile more than this, there is no notice at all taken of it by *Pontius*, and there is in it a difference of stile, which may be perceived by all who are well acquainted with *Cyprian's* works.

2. In this book there are few texts of scripture quoted, which is different from *Cyprian's* ordinarie method, whose works abound with them. However the author

crificio? quod certamen non consecratum mortuo? p. 3. a. *vid. quae sequuntur.*

(m) Impudenter in ecclesia daemonia exorcizat, quorum voluptates in spectaculis laudat. p. 3. a.

(n) Qui festinans ad spectaculum, dimissus, et adhuc geres secum, ut assolet, eucharistiam inter corpora obseana meretricium tulit. p. 3. b. m.

(o) *Vit. S. Cypr.* §. 35.

informs

informs us, that (*p*) some at that time endeavoured to defend their practise of frequenting the theatre by the Apostle's allusions to the *Heathen* games, referring particularly to 1 *Cor. ix. 25.* and *Eph. vi. 12.* He is likewise supposed to refer to (*q*) *Matth. xxvii. 52.* He calls the scriptures of the New Testament (*r*) *sacred writings*, and (*s*) *divine scriptures*, and (*t*) *heavenly scriptures*. He also shews his respect for these books by his indignation against those who (*u*) pretended to justify their frequenting the public shews

A. D.  
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(*p*) Apostolus quoque dimicans cæstus et dimicationis nostræ adversus spiritalia nequitiae proponit certamen. Rursus de stadiis sumit exempla, coronæ quoque collocat præmia. Cur ergo homini Christiano fideli non liceat spectare quod licuit divinis literis scribere? *p. 2. b. in.*

(*q*) Considerabit etiam de sepulchris admirabiles ipsorum consummatorum jam vitas corporum redactas. [consumptorum jam ad vitam corporum (*animas*) reductas. *Baluz. p. 343.*] *p. 4. b. fin.*

(*r*) Praescribat igitur istis pudor, etiamsi non possunt sanctæ literæ. *p. 2. b. f.*

(*s*) *Vid. supra (p).*

(*t*) *See the next note.*

(*u*) . . . tamen, quoniam non desunt vitiorum assertores blandi et indulgentes patroni, qui præstant vitiis auctoritatem, et, quod est deterius, censuram scripturarum coelestium in advocacy criminum convertunt, . . . Non pudet, non pudet, inquam, fideles homines et Christiani sibi nominis auctoritatem vindicantes, superstitiones vanas gentilium cum spectaculis mixtas de scripturis coelestibus vindicare, et divinam auctoritatem idololatriæ conferre. . . . Hoc in loco non immerito dixerim, longe melius fuisse istis nullas literas nosse, quam sic literas legere. *p. 2. a. b. Ed. Ox. Conf. ed. Baluz. p. 339.*



A. D.

250.

by the authority of the *heavenly scriptures*.  
 And at the end of his book, or letter, he recommends to *Christians*, instead of attending the theatre, the studie of the scriptures, after this manner: “ I (*w*) say then, that a  
 “ good *Christian* ought to employ himself  
 “ in diligent reading the sacred scriptures.  
 “ There he will find more worthie objects  
 “ for the entertainment of his faith and  
 “ hope.”

3. So far of this book, which, though short, ought not to be reckoned unprofitable to us. And I hope, it appears to deserve the account I have here given of it.

about

250.

III. The second piece ascribed by some to *Cyprian* is entitled, *Of* (*x*) *Discipline and the benefit of Chastity*. In the *Oxford* and *Benedictin* editions it is called *an epistle of an unknown author*. The time of it too is uncertain. It is evident from the beginning of it, that it was writ by a Bishop. I shall tran-

(*w*) Scripturis, inquam, sacris incumbat Christianus fidelis et ibi inveniet condigna fidei spectacula. . . . Quam hoc decorum spectaculum, fratres, quam jucundum, quam necessarium ! intueri semper spem suam, et oculos aperire ad salutem suam. p. 4. b. fin.

(*x*) De Disciplina et bono Pudicitiae.

scribe

## Ch. XLV. Concerning Discipline, &c. 863

scribe (y) the words by and by. The learned *Benedictin* before mentioned says, this (z) A. D.  
250. piece is very ancient, and not unworthie of *Cyprian* himself; but the difference of stile, and silence of *Pontius* about it, are good reasons, why it ought not to be reckoned the work of that Father. Whoever was the author, he has cited the words of divers books of the New Testament.

1. " This, says (a) he, our Lord taught, *Matthew*.  
" when he sayd, that a wife ought not to  
" be divorced, *saving for the cause of adul-*  
" *terie.*" Matth. v. 32.

2. " Hence he [*the apostle*] says (b) also, *1 Cor.*  
" that *the members of Christ ought not to be*  
" *joyned to the members of an harlot . . .*  
" hence deservedly adulterers do not *inherit*  
" *the kingdome of God.*" *1 Cor. vi. 15. and 9.*

3. " The (c) apostle declares the church *2 Cor.*

(y) See below numb. 6.

(z) *ubi supra* §. 35. p. 127.

(a) Hanc sententiam Christus quando uxorem dimitti non nisi ob adulterium dixit. p. 6. a.

(b) Hinc et illud dicit: Membra Christi membris meretricis non esse jungenda. . . . Hinc merito regnum coelorum non tenent adulteri. p. 6. a.

(c) Nam si apostolus ecclesiam sponsam Christi pronuntiat. p. 5. a.

" to

A. D. "to be the *spouse of Christ*." See 2 Cor.

<sup>250.</sup>  
xi. 2.

*Ephes.*

4. "Hence (*d*) also the apostle has observed, that *the man is the head of the woman*. [1 Cor. xi. 3. Eph. v. 23.] Nevertheless he adds: *He that loveth his wife, loveth himself. For no man hateth his own flesh, but nourisheth and cherisheth it, even as Christ the church.*" Eph. v. 28. 29.

*1 Theff.*

5. "Hence (*e*) the apostle says: *This is the will of God, that ye should abstain from fornication.*" 1 Theff. iv. 3.

*Respect for  
the Scrip-  
tures.*

6. The respect which this Bishop had for the writings of the New Testament appears at the begining of this tract, or epistle, sent to his people. "I reckon, *says (f) he*, that  
" I don't

(*d*) Inde et apostolus caput mulieris pronuntiavit virum. . . . Addit tamen et dicit: Quoniam qui uxorem suam diligit, seipsum diligit. Nemo enim carnem suam odio habet, sed nutrit et fovet eam, sicut et Christus ecclesiam. p. 6. a.

(*e*) Hinc apostolus dicit: Haec est voluntas Dei, ut abstinatis vos a fornicatione. p. 6. a.

(*f*) Aliquas officiorum meorum partes non aestimo praeterisse, dum semper enitor, vel maxime quotidianis Evangeliorum tractatibus, aliquando vobis fidei et scientiae per Dominum incrementa praestare. Quid enim aliud in ecclesia Domini utilius geri, quid accommodatius officio episcopi potest inveniri; quam ut doctrina divinorum, per ipsum insinuata collataque verborum, possint credentes ad repromissum regnum pervenire coelorum? Hoc certe mei et operis et muneris, quotidianum

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## Ch. XLV. *Concerning Discipline, &c.* 865

“ I don’t neglect to discharge some part of A. D.  
 “ my office, whilst I endeavour, especially by 250.  
 “ daily tracts upon the Gospels, to make  
 “ some improvements and encreases of your  
 “ faith and knowledge of the Lord. For  
 “ what more useful service is there in the  
 “ church of the Lord? what is there more  
 “ becoming the office of a Bishop, than by  
 “ instructions from the divine words of the  
 “ Lord himself to lead the faithful to the  
 “ enjoyment of the promised kingdom of  
 “ heaven? This is my constant and daily  
 “ labour and desire, though absent from you.  
 “ And after my accustomed manner I endea-  
 “ vour to be present with you by the dis-  
 “ courses I send you, that being built on the  
 “ firm foundation of the Gospel, ye may al-  
 “ ways *stand armed against all the wiles of* *Eph. vi.*  
 “ *the devil.*” And presently afterwards: 11.

tidianum votivum negotium, absens licet obtinere conitor,  
 et per literas praesentiam meam vobis reddere conor. Dum  
 vos solito more allocutionibus missis in fide interpello, ideo  
 convenio, ut evangelicae radices firmitate solidati, adversus  
 omnia diaboli praelia stetis semper armati. . . . Non solum  
 proferimus verba, quae de scripturarum sacris fontibus veni-  
 unt, sed et cum ipsis verbis preces ad Dominum et vota so-  
 ciamus ut tam nobis quam vobis, et sacramentorum suorum  
 thesauros aperiat, et vires ad implenda quae cognoscimus tri-  
 buat. Periculum enim majus est voluntatem Domini cogno-  
 visse, et in Dei voluntatis opere cessasse. p. 5. a.

“ For

A. D. 250. " For this purpose we not only allege words  
 " from the sacred fountains of the scrip-  
 " tures, but with the words themselves we  
 " joyn our prayers to the Lord, that he will  
 " open both to us and you the treasures of  
 " his mysteries, and enable us to act accord-  
 " ing to our knowledge. For great will be  
 Luke xii. " his miserie *who knew the Lord's will, and*  
 47. " *neglected to do it.*"

*Scriptures  
 to be read  
 and study-  
 ed by all.*

7. He concludes with recommending the  
 studie of the scriptures: " I (g) have sayd a  
 " few things only, because it is not my de-  
 " sign to write a volume, but to send you a  
 " discourse. [or *homilie.*] Do you look into  
 " the scriptures, and emprove yourselves by  
 " the precepts there delivered, relating to  
 " the virtue I have been recommending to  
 " you. My dearest brethren, farewell."

8. I think we may consider this as an ex-  
 ample of the homilies of the time in which  
 this Bishop lived. But it would be an ad-  
 ditional pleasure to know more exactly the  
 time itself, and the place of his ordinarie re-  
 sidence.

(g) Ego pauca dictavi, quoniam non est propositum, volu-  
 men scribere, sed allocutionem transmittere. Vos scripturas  
 aspicite, exempla vobis de ipsis praeceptis hujus rei majora  
 conquirite. Fratres carissimi, bene valete. p. 8. b.

IV. The

## Ch. XLV. *in Praise of Martyrdom.* 867

A. D.

uncertain.

IV. The third piece sometimes ascribed to St. *Cyprian*, but now generally (b) discarded by learned men, as unworthie of that great name, is entitled, *Of (i) the Praise of Martyrdom.* Bishop *Fell* thinks this to be (k) only a declamation writ by some one for the exercise of his stile. *Basnage* (l) and (m) *Du Pin* speak of it in the like manner. But (n) the learned *Benedictin* has a more favourable opinion of it, though he does not take it to be a genuine work of St. *Cyprian*. It appears to me an oration in form, and there is a good deal of affectation in the stile. It is allowed to be ancient, but the exact time of it is not easily determined. Considering the character of this book, a short account of it will be sufficient.

1. There are here cited passages of divers *Gospels*. books of the New Testament, particularly

(b) *Vid. Pagi Crit. in Baron. 251. n. xv. Basnag. Ann. 258. n. xv.*

(i) *Liber De Laude Martyrii.*

(k) *Exercendi stili gratia haec videntur scripta, cum plenos theatri cuneos, et populi strepitum sibi representet orator. Not. p. 8. ed. Oxon.*

(l) *Basn. ut supra.*

(m) *Nouv. Bibl. St. Cyprien.*

(n) *Vit. St. Cyprian. n. xxxv.*

of



A. D. of the four [Gospels; (o) of *Matthew*, (p) *Mark*, (q) *Luke*, and (r) *John*.

*St. Paul's  
Epistles.*

2. He has in like manner quoted or referred to the following epistles of *Paul*; the epistle to the *Romans*, the first to the *Corinthians*, the epistles to the *Galatians*, the *Philippians*, the *Colossians*, and second to *Timothee*.

*1 Cor.*

3. He quotes *1 Cor. ix. 24.* after this manner: "It is (s) the voice of the most blessed *Paul*, saying: *Know ye not, that they which run in a race, strive many, but one receiveth the prize? But do you so run, that all may obtain.*"

*Hebr.*

4. I shall put down a passage of this *Latin* writer, which may be thought to con-

(o) *Legis, scriptum esse, usque ad quadrantem nos ultimum reddere. [Matt. v. 26.] p. 11. b.*

(p) *Quaeso repetas verba coelestia, nam et vox dicentis est Christi: Qui perdiderit animam suam pro nomine meo, recipiet in hoc seculo centuplum, et in futuro vitam aeternam possidebit. [Marc. x. 30.] p. 12. b.*

(q) *Sicut scriptum est: Qui me confessus fuerit in terris coram hominibus, et ego confitebor eum coram patre meo, et coram angelis suis. [Luc. xii. 8.] p. 11. a.*

(r) *Sed quoniam ita Dominus suo ore testatus est, esse habitacula penes patrem multa. [Johan. xiv. 2.] p. 14. b.*

(s) *Vox est beatissimi Pauli dicentis: Nescitis, quoniam qui in agone currunt, multi certant, unus autem accipit palmam? Vos autem sic currite, ut omnes coronemini. [comprehendatis. Baluz.] p. 15. a.*

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## Ch. XLV. *in Praise of Martyrdom.* 869

tain a reference to *Hebr. xi.* but I don't think it to be clear. However, it deserves to be taken notice of for the sake of the sense, as well as for the seeming reference. A. D.  
 “ If, *says (t) he*, you are a good man, and  
 “ believe in God; why are you unwilling to  
 “ lay down your life for him, who you know  
 “ has so often suffered for you? who has  
 “ been sawn asunder in *Isaiah*, killed in *Abel*,  
 “ offered up in *Isaac*, sold in *Joseph*, cruci-  
 “ fied in the flesh. I omit other things,  
 “ which words cannot express, nor the mind  
 “ conceive.”

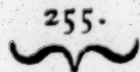
5. Finally, perhaps he refers to some passages of the Revelation in some words, which I intend (*u*) to put in the margin, as an example of this author's oratorical flights. See *Rev. xiii. 8. vi. 11. vii. 13. 14.*

(*t*) Si justus es, et Deo credis, quid pro eo sanguinem fundere metuis, quem pro te toties passum esse cognoscis; In *Esaia* sectus, in *Abel* occisus, in *Isaac* immolatus, in *Joseph* vendatus, in homine crucifixus est: et de ceteris quidem taceo, quae nec oratio potest dicere, nec animus sustinere. *p. 15. a.*

(*u*) O beati, et quibus vere dimissa sunt peccata; si tamen qui Christi compares estis, aliquando peccastis. O beati, quos a primordio mundi domini sanguis infecit, et quos merito splendor iste nivei amictus induerit, et candor stolae ambientis ornarit! *p. 15. b.*

A. D.

255.



V. The fourth piece ascribed by some to *Cyprian* is entitled: *To, or (w) Against the heretic Novatian; or, against the Novatian heretic: That hope of pardon ought not to be denied to those who have lapsed.* In the late editions it is called a *Tract* of an unknown author. *Du Pin* calls it a *homilie*. *Tillemont*, who (x) allows that the stile of this work is different from *Cyprian's*, and that therefore it is not his, thinks however, that it might be writ soon after the persecution of *Decius*, and then of *Gallus*, in the former part of the reign of *Valerian*, about the year 254. or 255. He refers to (y) two passages of this work, which compared to-

(w) *Ad Novatianum Haereticum: Quod Lapsis spes veniae non est deneganda.*

(x) *See Mem. Ec. T. iv. Part. i. St. Cyprien. Art. 41.*

(y) *Cataclysmus ergo ille qui sub Noe factus est figuram persecutionis quae per totum orbem nunc nuper super effusa ostendit. . . . Duplex ergo illa emissio [columbae] duplicem nobis persecutionis, tentationem ostendit, prima in qua qui lapsi sunt, victi ceciderunt; secunda in qua hi qui ceciderunt, victores extiterunt. Nulli enim nostrum dubium vel incertum est, fratres dilectissimi, illos, qui prima acie, id est, Deciana persecutione vulnerati fuerunt, hos postea, id est, secundo praelio ita fortiter perseverasse, ut contemnentes edicta secularium principum [Galli et Volusiani] hoc invictum haberent; quod non metuerunt exemplo boni pastoris animam suam tradere, et sanguinem fundere, nec ullam insanientis tyranni saevitiam recusare. p. 17. b.*

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## Ch. XLV. *against the Novatian Heretic.* 87 I

gether seem to render his opinion very probable. The (z) *Benedictin*, author of St. *Cyprian's* Life, agrees with *Tillemont* about the age of this piece. He says, it is certain the author was contemporarie with *Cyprian*, and that it can't be questioned but he lived near the begining of the reign of *Valerian*, whilst the church had peace. He supposes him likewise to have been an *African*, and a Bishop. Nevertheless he does not allow this to be a work of *Cyprian*. And to the argument taken from the difference of the stile he adds another not insisted on by *Tillemont*. A. D. 255.

1. This piece abounds with texts of scripture.

2. “ Whose (a) future ruin, says he, the *Matth.*  
 “ Lord represents in the Gospel, saying:  
 “ And he who hears my words, and does  
 “ them not, I will liken him unto a foolish  
 “ man, who built his house upon the sand. . . .  
*Matth.* vii. 26. 27. This Gospel is quoted here in a like manner several times. I have not observed any thing taken from *St. Mark*.

(z) *Vit. St. Cyprian. n. xxxv.*

(a) Quorum Dominus ruinam in Evangelio futuram his verbis significaverat, dicens: Qui audit verba mea, et non facit ea, &c. p. 17. b.

L 11

3. “ Which

A. D.

255.

Luke.

3. " Which (*b*) power the Lord gave to his disciples, as he says in the Gospel:

" *Behold, I give unto you power to tread on all the power of the enemy, and upon serpents and scorpions, and they shall not hurt you.*"

Luke x. 19. In this piece are many texts taken out of this Gospel.

John.

4. " Whom (*c*) the Lord *Christ* reckons thieves and robbers, as he himself declares in the Gospel, saying: *He that entreth not by the door into the sheep-fold, but gets down some other way, the same is a thief and a robber.*" John x. 1.

Epistles of Paul.

5. In this piece are also passages of divers epistles of St. *Paul*, particularly, the epistle to the *Romans*, first to the *Corinthians*, the epistles to the *Galatians*, *Ephesians* and *Philippians*; which passages are cited expressly as the *Apostle's*, meaning *Paul*, though the churches to whom those epistles were sent are not named.

Hebr.

6. " The (*d*) scripture saying: *Vengeance*

(*b*) *Quam potestatem tradidit Dominus discipulis suis, sicut in Evangelio ait: . . . p. 17. b.*

(*c*) *Quos Dominus Christus fures et latrones designat, sicut ipse in Evangelio declarat dicens: . . . p. 16. b.*

(*d*) *dicente scriptura: Mihi vindictam, et ego retribuam, dicit Dominus, p. 18. a.*

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## Ch. XLV. *against the Novatian Heretic.* 873

“ *belongeth to me : I will repay, saith the* A. D.  
“ *Lord.*” In the margin of the Oxford <sup>255.</sup>  
edition here is a reference put to *Hebr. x. 30.*  
But the quotation might be taken from *Deut.*  
*xxxii. 15.* or *Rom. xii. 19.* And very pro-  
bably was taken from one or other of those  
places.

7. “ Have (e) you not read, that *the* 1 *Peter.*  
“ *Lord resisteth the proud, but giveth grace to*  
“ *the humble.*” Here too are placed in the  
same edition *James iv. 6.* and 1 *Pet. v. 5.*  
But the same thing is said also *Prov. iii. 34.*  
However if the writer intended any text of  
the New Testament, he may be supposed  
rather to refer to the first epistle of *Peter*,  
which was more universally received, than  
that of *James*, whose authority, it is cer-  
tain, was not then fully established. Besides,  
as St. (f) *Augustin* observes, there is scarce a  
page of the holy scriptures, which does not  
teach us, that *God resisteth the proud, and*

(e) Non legisti : Quia Dominus superbis resistit, humilibus  
autem dat gratiam ? p. 19. b,

(f) . . . ut apostolica illa sententia ubique tremenda sit  
qua ait, *Quapropter qui videtur flare, videat ne cadat.* Nul-  
la enim fere pagina est sanctorum librorum, in qua non sonet,  
quod Deus superbis resistit, humilibus autem dat gratiam.  
*Aug. de Doctr. Chr. Lib. 3. cap. 23.*



A. D.  
255.

*giveth grace to the humble.* There was no occasion therefore for that reference to the epistle of *James*. However, we have no good ground to say, that this author rejected, or did not receive this epistle: for he may have owned it, though he has not quoted it in this work of his.

1 *John*.

8. "Have (g) you not read: *He that hateth his brother is in darknesse, and walketh in darknesse, and knoweth not whither he goeth, because that darknesse has blinded his eyes?*" 1 *John* ii. 11. In another place: "Whom (b) *John* calls *antichrists*." Referring probably to 1 *John* ii. 18. or 2 *John* v. 7.

*Jude*.

9. "As (i) it is written: *Behold he cometh with ten thousands of his angels, to execute judgement upon all, and to destroy all ungodly men, and to convince all flesh of all the deeds of the ungodly, which they have ungodly committed, and of all the ungodly words,*

(g) Non legisti: Quia qui odit fratrem in tenebris est, &c? p. 19. b.

(b) Quos Joannes antichristos appellat. p. 16. b.

(i) Sicut scriptum est: Ecce venit cum multis millibus nunciorum suorum, facere judicium de omnibus, et perdere omnes impios, et arguere omnem carnem de omnibus factis impiorum quae fecerunt impie, et de omnibus verbis impiis, quae de Deo locuti sunt peccatores. p. 20. b.

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p. 17.

# Ch. XLV. *against the Novatian Heretic.* 875

" *which sinners have spoken of God.*" Jude A. D. 255.  
v. 14. 15.

10. The book of the Revelation is much *Revelati-*  
quoted in this treatise. " But (k) *John*<sup>on.</sup>

" speaks more plainly [*than Daniel before*  
" *quoted*] both of the day of judgement and  
" of the end of the world, saying: *And*  
" *when he had opened, says he, the sixth seal,*  
" *behold there was a great earthquake. . . .* *Rev. vi.*

" Likewise in the same Revelation *John*<sup>12.</sup>  
" says, this also was revealed unto him: *I*  
" *saw, says he, a great throne. . . .* Thus <sup>xx.</sup>  
he has twice ascribed this book to *John*. <sup>11. 12.</sup>

He has twice more cited it by the name of  
*Apocalypse* or *Revelation*. In the first of those  
places thus: " Hear (l) in the Revelation  
" the voice of the Lord justly reproving  
" thee: *Thou sayest, says he, I am rich, and* *ch. iii. 17.*  
" *increased with goods, and have need of no-*  
" *thing: and knowest not, that thou art*

(k) Joannes autem et de die judicii et consummatione mundi  
declarat, dicens: Et cum aperuisset, inquit, sigillum sextum.  
. . . Item in eadem Apocalypsi hoc quoque Joannes dicit sibi  
revelatum: *Vidi, inquit, thronum magnum, et candidum se-*  
*dentem super eum, &c. p. 21. a. b.*

(l) Audi in Apocalypsi Dominicam vocem justis te objur-  
gationibus increpantem. . . . p. 16. a. Sicut Apocalypsis  
docet, dicens: *Aquae quas vidisti, populi sunt [cap. xvii. 15.]*  
p. 17. b.

A. D. "wretched, and miserable, and blind, and  
 255. "poor, and naked." I have put the other  
 Rev. xvii. passage likewise in the margin. In two other  
 15. places of this treatise it is quoted after this  
 . . xxii. manner: "And (m) since it is written, that  
 15. "the dogs shall remain *without*." Lastly,  
 "The (n) scripture proclaiming and saying:  
 . . ii. 15. "Remember from whence thou art fallen, and  
 "repent." Thus he has quoted this book  
 six times, beside a reference or two more,  
 which I don't insist on; and he sufficiently  
 shews, that he esteemed it a book of autho-  
 rity. But he has no where called the writer  
*Apostle*, or *Evangelist*. However, it may be  
 reckoned very probable, that by *John* he  
 means the Apostle of that name; the same,  
 who writ the Gospel, and the Epistle, which  
 he has qutoed.

*Authority  
 of Scrip-  
 ture.*

II. The passages that have been already  
 taken from this treatise evidently shew, that  
 the scriptures the writer quotes were esteem-  
 ed by *Christians* the rule of their faith and  
 practise. Nevertheless I shall add one or  
 two more, containing some forms of cita-

(m) Et cum scriptum sit, *Canes foris remansuros*. p. 16. a.

(n) Clamante scriptura et dicente: Memento unde excide-  
 ris, et age poenitentiam. p. 19. b.



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tion, and marks of respect for these books. A. D.

12. Having largely quoted some books of <sup>255.</sup> scripture, particularly St. *Luke's* Gospel, he *The same.*

says: "Let (o) us then, my beloved brethren,  
 " stir up ourselves, as much as possible,  
 " and breaking off the sleep of sloth and se-  
 " curity, let us be watchful to observe the  
 " commands of the Lord. Let us seek  
 " with all our heart what we have lost,  
 " that we may find: because *to him that* *Mat. vii.*  
 " *seeketh*, saith the scripture, *it shall be given,* *7. 8.*  
 " *and to him that knocketh it shall be opened.*  
 " Let us cleanse our house with a spiritual  
 " cleansing, that all the secret and hidden  
 " parts of our breast, being illuminated by  
 " the light of the gospel, may say: *Against Ps. li. 4.*  
 " *thee only have I sinned."*

13. "We (p) read and adore, *says he to*  
 " *the Novatians,* and don't overlook the  
 " heavenly sentence of the Lord, in which

(o) Excitemus nos quantum possumus, fratres dilectissimi, et abrupto inertiae et securitatis somno, ad observanda Domini praecepta vigilemus. Quaeramus tota mente quod perdidimus, ut invenire possimus: Quia quaerenti, ait scriptura, dabitur, et pulsanti aperietur. Mundemus domum nostram munditia spirituali, ut secreta quaeque et abdita pectoris nostri, vero evangelii lumine radiata, dicant: Tibi soli deliqui. . . . p. 20. b.

(p) Legimus et adoramus, nec praetermittimus coelestem Domini sententiam, qua ait negaturum se negantem. p. 19. a.

A. D. " he says: *Him that denies him he also shall*  
<sup>255.</sup> " *deny.*" Again: " Hear (q) therefore, ye  
*Mat. x.* " *Novatians*, with whom the heavenly scrip-  
 33. " tures are rather read than understood; it  
 " is well, if they are not interpolated."

*Sum of his*  
*Testimonie.*

14. We have now taken so much from this writer, that it may be proper to sum up his testimonie. He has cited texts of all the four Gospels, except St. *Mark's*; and likewise the epistle to the *Romans*, the first to the *Corinthians*, the epistles to the *Galatians*, the *Ephesians* and the *Philippians*, the first epistle of St. *John*, the epistle of St. *Jude*, and the book of the *Revelation*. Though he has not quoted all the books of the New Testament, because, it is likely, he had not occasion so to do in this one treatise; yet it may be well supposed, his canon differed very little from ours, if at all. And he has given many proofs, in a short compasse, of his high respect for the books of the New Testament, and for the doctrine contained in them.

(q) Audite igitur, Novatiani, apud quos scripturae coelestes leguntur potius, quam intelliguntur, parum si non interpolantur. p. 16. b.

VI. In the late editions of St. Cyprian's works is a treatise (r) of some *Anonymous* author, first published by *Rigaltius*, entitled, *Of Rebaptising*; or, *Of the (s) Baptism of heretics: That they ought not to be baptised again who have been once baptised in the name of Jesus Christ*. This writer is 'placed by *Cave* at the year 253. Of this book *Du Pin* speaks to this purpose: The (t) treatise of the baptism of heretics, published by *Rigaltius*, against the sentiment of St. Cyprian, is the work of an ancient author, who lived before the time of St. *Augustin*, and probably at the same time with St. Cyprian. Of this piece *Fleury* (u) expresseth himself in this manner: The opinion of St. *Stephen*, and the greatest part of the churches was at that time defended by a certain author, whose treatise remains, but whose name we know not. He speaks (x) as being a Bishop,

and

(r) Anonymi liber de Rebaptismate. Non debere denuo baptizari qui semel in nomine Domini [nostri] Jesu Christi sunt tincti.

(s) De Baptismo Hæreticorum.

(t) *Nouv. Bib. des Auteurs Ec. St. Cyprien* p. 173. *Amst.*

(u) *Fleury's Eccl. Hist. Book vii. ch. 31. p. 438. English Version.*

(x) Et ideo cum salus nostra in baptismate Spiritus, quod plerum-



A. D.

256.

and he, perhaps, was St. *Stephen* himself, or some one of his successors. The *Benedictin* (g) before quoted delivers his judgement as follows: That the author of this piece was a Bishop, and that in the work itself are plain marks of his writing in the third century, and whilst the controversie about the baptism of heretics was on foot, and probably whilst *Cyprian* was still living. *Cave* not only admits the episcopal character of this author, and that he was contemporarie with *Cyprian*, but is likewise (z) inclined to think him to have been of the same country.

1. This book is a good deal larger than any one of the four preceding pieces. It affords a very valuable testimonie to the books of the New Testament.

plerumque cum baptisinate aquae conjunctus, sit constituta, siquidem per nos baptisma tradetur, integre et solemner et per omnia quae scripta sunt adsignetur, atque sine ulla ullius rei separatione tradatur; aut si a minore clero per necessitatem traditum fuerit, eventum expectemus, ut aut suppleatur a nobis, aut a Domino supplendum reservetur. p. 26. b. Ed. Ox. confer ibid. *Rigaltii notas*.

(y) *Vit. S. Cyprian. § xxxv.*

(z) Denique stilus, totaque scribendi ratio Tertulliani, vel Cypriani aetatem, quin et gentem satis aperte prodit. *H. Lit. P. i. p. 93.*

## Ch. XLV. *Of Rebaptizing.*

88 I

2. St. *Matthew's* Gospel is not expressly quoted in this book by name, though there are many references to it, and divers texts transcribed from it. The author says, that the disciples did justly believe our Lord to be the *Christ*, for several reasons he there mentions, and among others, because (*a*) his star was seen in the East, and he was diligently enquired of, and worshiped by the wise-men, and honoured by them with rich and splendid gifts and offerings. Matth. ii. 2. . . . 11.

A. D.

256.

*Matth.*

3. And, not to take notice of any other places, he quotes also some of the last words of this Gospel in this manner. "Nor (*b*)  
" imagine that to be contrarie to this argu-  
" ment which the Lord said: *Go, teach the*  
" *nations, baptise them in the name of the Fa-*  
" *ther, and of the Son, and of the Holy*  
" *Ghost.*"

*Matth.*

4. He expressly quotes St. *Mark's* and St. *Luke's*.

*Mark and*  
*Luke.*

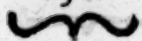
(*a*) . . . quod in Oriente visa ejus stella sollicitissime fuisset a magis requisitus et adoratus, et illustribus donis et insignibus muneribus honoratus. p. 25. *b. Oxon.*

(*b*) Nec aestimes huic tractatui contrarium esse quod Dominus dixit: *Ite, docete gentes, tinguite eos nomine Patris, et Filii et Spiritus Sancti. ibid. p. 25. a.*

*Luke's*

A. D.

256.



*Luke's Gospels* both together after this manner : " In (c) the Gospel according to *Luke* " he says to his disciples : *I have another baptism to be baptised with.* Likewise [in the " Gospel] according to *Mark* he had said to " the like purpose to the sons of *Zebedee* : " *Are ye able to drink of the cup that I drink* " *of, or to be baptised with the baptism that I* " *am baptised with?*" See *Luke* xii. 50. *Mark.* x. 38.

This passage seems to afford a probable argument, that in the code, or collection, or volume of the four Gospels, *St. Mark's Gospel* was placed before *St. Luke's*. This I suppose to be the meaning of that expression, quoting *Mark* after *Luke*; *likewise he had said*; or, *he had said to the like purpose*. But I don't mention this as a certain proof. He refers likewise to divers things in (d) the second chapter of *St. Luke's Gospel*.

*John.*

5. " As (e) it is written in the Gospel ac-

(c) In evangelio secundum Lucam ad discipulos suos locutus est, dicens : Habeo aliud baptisma baptizari : Item secundum Marcum ad filios Zebedaei, eadem ratione dixerat : Potestis bibere calicem quem ego bibo, aut baptismate quo ego baptizor baptizari? p. 28. b.

(d) Vid. p. 25. b.

(e) Et quod multo gravius est, sicut in Evangelio cata Joannem scriptum est, etiam alios baptizabant. p. 26. b.

" cording



## Ch. XLV. *Of Rebaptising.*

883

“ cording to *John*, They also baptised others.”  
See ch. iv. 2.

A. D.

256.

6. He has largely cited the book of the *Acts* of the Apostles, and argues from divers things related in it. He has quoted it at least five or six times expressly by that name: “ And (*f*) our Lord likewise confirming “ this same word of *John*, after his resurrection, in the *Acts* of the Apostles, commanded them, [*the disciples*] that they should “ not depart from *Jerusalem*, but wait for “ that promise of the Father, which ye have “ heard of me: for *John* truly baptised with “ water, but ye shall be baptised with the “ Holy Ghost not many days hence.” *Act. i.* 3. 4.

7. This author has quoted, or referred to several of St. *Paul's* epistles, particularly, *Paul's Epistles.* the epistle to the *Romans*, the first to the *Corinthians*, the epistles to the *Ephesians*, and the *Philippians*, and first to the *Thessalonians*.

(*f*) Nam et Dominus, hanc eandem vocem Joannis post suam resurrectionem in *Actis* Apostolorum confirmans, praecepit eis, ab Hierosolymis ne discedere, sed expectare illam promissionem Patris, quam audistis a me, quia Joannes quidem baptizavit aqua, vos autem baptizabimini Spiritu Sancto non post multos hos dies. *p. 22. b.*

A. D.  
256.  
1 Peter.

8. "Because (g) that being baptised in the  
" name of *Christ*, they are *redeemed with the*  
" *most precious blood* of the Lord." 1 Pet.  
i. 19.

1 John.

9. "As (h) also the Evangelist *John* says :  
" *Every one that loveth is born of God, and*  
" *knoweth God, for God is love.*" 1 John iv.  
7. 8. The author therefore had no doubt,  
but that this epistle was writ by the same  
*John*, who writ the Gospel.

1 John v.  
6. 7. 8.

10. "For (i) *John* teaching us says in  
" his epistle : *This is he that came by water*  
" *and blood, even Jesus Christ : not by water*  
" *only, but by water and blood. And it is the*  
" *Spirit that beareth witness, because the Spi-*  
" *rit is truth. For there are three that bear*  
" *witness, the Spirit and the water and the*  
" *blood : And these three agree in one.*"

(g) Quia baptizati in nomine Christi redempti sunt pretiosissimo sanguine Domini. p. 29. a.

(h) Sicut et Joannes Evangelista dicit : Et omnis qui diligit, ex Deo natus est, et cognoscit Deum, quia Deus dilectio est. p. 28. b.

(i) Ait enim Joannes de Domino nostro in epistola sua nos docens : Hic est qui venit per aquam et sanguinem Jesus Christus. Non in aqua tantum, sed in aqua et sanguine. Et Spiritus est qui testimonium perhibet, quia Spiritus est veritas. Quia tres testimonium perhibent, Spiritus et aqua et sanguis. Et isti tres in unum sunt. p. 29. a.

II. "I think

11. " I (k) think likewise, that I have  
 " rightly represented the doctrine of the A-  
 " postle *John*, who says: *For there are three*  
 " *that bear witness, the Spirit and the water*  
 " *and the blood, and these three are one.*"

A. D.

256.

1 Joh. v.

7. 8.

12. These quotations shew, that this  
 Bishop, contemporarie with St. *Cyprian*, had  
 not in his copies of St. *John's* epistle the dis-  
 puted text concerning the witnesses in heaven:  
 and they afford likewise a strong and cogent  
 argument for the supposition, that neither  
 had St. *Cyprian* that text in his copies.

13. There are some expressions made use  
 of by this author, which may seem to im-  
 ply, that the books of the New Testament  
 were divided into sections or chapters.

of Chap-  
 ters in the  
 N. T.

" And therefore, *says (l) he*, we shall be  
 " obliged to bring together the several para-  
 " graphs [literally *short chapters*] of the sacred  
 " scriptures, relating to this purpose." Af-  
 terwards: " Forasmuch (m) as it is mani-  
 " festly

(k) Arbitror autem, et apostoli Joannis doctrinam nos non  
 inepte disposuisse, qui ait: Quia tres testimonium perhibent,  
 Spiritus et aqua et sanguis, et isti tres unum sunt. p. 30. b.  
 31. a.

(l) Et ideo quaecunque sanctarum scripturarum ad hanc par-  
 tem pertinentia sunt capitula, necessario in unum congeremus.  
 p. 22. b.

(m) Per hujusmodi clausulam quia manifestissime a Domino  
 dictum



A. D. 256. " festly declared by our Lord in that sen-  
 tence: *Whosoever shall deny me before men,*  
*Mat. x. 33.* " *him will I also deny before my Father which*  
*" is in heaven."* But the phrases used in these  
 places may denote no more than a *text* or  
*passage*, and don't certainly imply, that the  
 books themselves, whence they are taken,  
 were divided into larger, or smaller sections.

*General  
 Divisions  
 and Au-  
 thority of  
 Scripture.*

14. We are now, according to our usual  
 method, to observe a few forms of citation,  
 and some tokens of respect for the scriptures.  
 " Nor (*n*) shall I omit, *says the author,*  
 " what the Gospel deservedly relates: For,  
 " our Lord sayd to the man sick of the pal-  
*Mat. ix. 2.* " sie: *Son, be of good cheer, thy sins be for-*  
*" given thee."* Again: " This (*o*) we find  
 " mentioned in the Gospel." In another  
 place: " To (*p*) which things perhaps you  
 " will weakly answer, according to custom,  
 " that the Lord hath said in the Gospel:  
*Joh. ii. 5.* " *Except a man be born of water and of the*

dictum est: Quicumque me negaverit coram hominibus, nega-  
 bo eum et ego coram patre meo qui est in coelis. *p. 28. a.*

(*n*) Sed nec illud omiserim quod Evangelium merito praedi-  
 cat. Ait enim paralytico Dominus noster, &c. *p. 30. b.*

(*o*) Sicuti non solum Petrum hoc passum esse in Evangelio  
 deprehendimus. *p. 25. a.*

(*p*) Ad quae fortasse tu continuo impatienter respondeas,  
 ut soles, dixisse in Evangelio Dominum: &c. *p. 23. a.*

" *Spirit,*

“*spirit, he cannot enter the kingdome of God.*” A. D. 256.  
 To which he replies by an observation upon (q) *the New Testament*, as he expressly calls it. Farther: “As (r) the holy scripture declares, out of which we shall bring plain proofs of what we assert.” He means particularly the New Testament. “The (s) holy scripture foretold, that they who should believe in *Christ* should be baptised with the Spirit:” as *John* vii. 39. *Matth.* iii. 11. and in other places. “As (t) the scripture saith: *Out of his belly flowed rivers of living water.*” He observes, that (u) <sup>38.</sup> *the Jews received only the ancient scriptures.* “The scriptures of the New and the Old Testament, *he* (x) says, clearly declare” what he there asserts. Again: of (y) this

(q) Sed in eodem Novo Testamento. p. 23. a.

(r) Sicut declarant nobis sanctae scripturae, quarum per singula quaeque eorum quae enarrabimus, adferemus perspicuas probationes. p. 23. a.

(s) Quoniam eos qui in Christum credituri essent scriptura sancta praedixit, oportere in spiritu baptizari. p. 23. B.

(t) Sicuti scriptura dicit: Flumina de ventre ejus currebant aquae vivae. p. 29. a.

(u) Sicuti nec super Judaeos, qui veteres tantum scripturas recipiunt. p. 27. b.

(x) Quanquam scripturae novi et veteris testamenti manifeste praedicant. p. 28. b.

(y) Quia hoc facto nihil proficit, qui non habet dilectionem ejus Dei et Christi, qui per legem et prophetas et in evangelio hoc modo praedicatur. p. 28. b.

A. D.

256.

“ he has no advantage, who has not the  
 “ love of that God and *Christ*, who is  
 “ preached by the Law and the Prophets and  
 “ in the Gospel.” “ Because (z) that both  
 “ Prophets and Apostles have thus taught:  
 “ For *James* says in the Acts of the Apostles:”  
*Acts xv. 14.* Finally, he complains of some,  
 who advanced things (a) *contrarie to the pre-*  
*cept of the Law and of all the Scriptures.*

Here are many marks of high respect for  
 the books of the New Testament, which  
 are equalled with, or reckoned superior to  
 those of the Old Testament, and together  
 with them are esteemed the rule of *Christian*  
 belief and practise. And the *Apostles* are  
 joyned with the *Prophets*.

*An apocry-*  
*phal Book.*

15. There is still a remarkable passage to  
 be transcribed concerning an apocryphal  
 writing, which passage farther confirms the  
 authority of the sacred scriptures of the  
 New Testament.

*The*  
*Preaching*  
*of Paul.*

He argues against some heretics, who  
 made use of fire, as well as water, in the ad-

(z) Quia et prophetae et apostoli, ita praedicarunt. Ait  
 enim Jacobus in Actis Apostolorum. p. 27. b.

(a) Contra praeceptum legis et omnium scripturarum. p.  
 22. b.



ministration of baptism. “ But, *says (b) he,*  
 “ the principal foundation (not to mention  
 “ any other) of this false and pernicious bap-  
 “ tism is a book forged by those same here-  
 “ tics for the sake of this very errour, which  
 “ is called the *Preaching of Paul*. [*Some*  
 “ *think it should be Peter*. *It (c) might be*  
 “ *called by both these names.*] In which book,  
 “ contrarie to all the scriptures, you will  
 “ find *Christ*, who alone never offended at  
 “ all, both making confession of his own  
 “ sin, and almost against his will compelled  
 “ by his mother *Marie* to receive *John's* bap-  
 “ tism: Likewise, that when he was bap-  
 “ tised, fire was seen upon the water, which  
 “ is not written in any Gospel. And when a  
 “ considerable time had passed, you will find

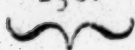
A. D.  
256.

(b) Est autem adulterini hujus, immo interneccini baptismatis, si quis alius auctor, tum etiam quidam ab eisdem ipsis haereticis propter hunc eundem errorem confectus liber, qui inscribitur Pauli Praedicatio. In quo libro contra omnes scripturas, et de peccato proprio consistentem, qui solus omnino nihil deliquit, et ad accipiendum Joannis baptismata pene invitum a matre sua esse compulsum. Item cum baptizaretur, ignem super aquam esse visum, quod in Evangelio nullo est scriptum; et post tanta tempora Petrum et Paulum, post conlationem evangelii in Hierusalem et mutuam altercationem et rerum agendarum dispositionem, postremo in Urbe quasi tunc primum invicem sibi esse cognitos. Et quaedam alia hujuscemodi absurde ac turpiter in illum librum invenies congesta. p. 30.

(c) Vid. Baluz. Notas ad b. l.

A. D.

256.



“ also, that *Peter* and *Paul*, after they had  
 “ had a conference together about the Gos-  
 “ pel at *Jerusalem*; and there had been some  
 “ mutual difference between them, and an  
 “ agreement had been entered into about the  
 “ disposition of things for time to come ;  
 “ after all these things, I say, you will find  
 “ them meeting in the City, [meaning *Rome*,]  
 “ as if they had never known each other be-  
 “ fore. And some other things of this kind  
 “ there are absurdly and shamefully forged.  
 “ All which you may see heaped together in  
 “ that book.”

*Summe of  
 his Testi-  
 monie.*

16. There are then in this treatise many quotations of words of the Gospel of St. *Matthew*. The Gospels of St. *Mark*, St. *Luke* and St. *John*, are expressly quoted by name ; as is also the book of the *Acts of the Apostles*, very often ; beside other places, where passages are taken out of it. But he has not mentioned the name of the writer of that book. Here are likewise quotations, or references to several epistles of St. *Paul*. But the epistles themselves, or the persons to whom they were sent, are not expressly named. It is likely, that one main reason of this method of citing was, that those scrip-  
 tures

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tures were so well known among *Christians*,  
 that almost every one would know, whence  
 the passages were taken, without citing the  
 epistles by name expressly. Words of the  
 first epistle of *St. Peter* are adopted by him.  
 The first epistle of *St. John* is quoted, and  
 ascribed to *John* the Apostle and Evangelist.  
 And we have observed several forms of cita-  
 tion, and also marks of the greatest respect  
 for the scriptures, and the New Testament  
 in particular. Finally, he mentions an apo-  
 cryphal spurious book, on which he has  
 made divers just criticisms, shewing it to be  
 a forgerie, and expressing the utmost indig-  
 nation against it. But he affords no plain  
 proofs, that the books of the New Testa-  
 ment were then divided into any chapters or  
 sections.

A. D.  
256.

VII. There is yet another piece, called (*d*)  
*a computation of Easter*; of which I shall  
 here give an account, it being placed, in the  
*Oxford* edition, in an Appendix to *St. Cy-*  
*prian's* works, and there being good reason to  
 believe it was writ about his time. *Du Pin* (*e*)

A. D.  
243.

(*d*) *De Pascha Computus.*

(*e*) *Nouv. Bibl. St. Cyprien.*



A. D.

243.

and (*f*) *Tillemont* allow the antiquity of it; though they think the difference of stile so manifest as to shew plainly, that it is not a work of *Cyprian*. *Cave* (*g*) says, it is an ancient tract; and if not writ by *Cyprian*, it is however the work of some contemporarie. In the *Oxford* edition of *St. Cyprian's* works this piece is published as being probably genuine. And in his notes the learned editor delivers his judgement upon it to this purpose, in answer to *Seneschal*, who had denyed it to be writ by *Cyprian*: "That (*b*) he " will not be positive it is the work of that " Father, but if it be falsely ascribed to him, " yet it is not spurious, or supposititious, but " manifestly ancient, and writ about that " time." It is indeed, so far as I am able to judge, all over ancient; abating only the errors of the copies, which seem to be not a few.

There are in it divers marks of antiquity: The author (*i*) concludes his chronologie at  
the

(*f*) *Mem. Ec. T. iv. St. Cyprien. Art. 65.*

(*g*) *Hist. Lit. P. i. p. 89.*

(*b*) Ego me vadem non spondeo. Sed si pseudepigraphus sit, at spurius non est, et supposititius, sed antiquum esse liquet; et Cypriani aetate scriptum, res ipsa docet. *Not. p. 63.*

(*i*) A quo tempore, id est, a Passione, usque ad annum quintum

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*the fifth year of Gordian, and the Consulship of Arrianus and Papus, which is the year of* A. D. 243. It is likely therefore, that (k) he writ not much after that time. Pagi (l) thinks, this book was published in that very year. Farther, the author says, “ that (m) *Christ* having been baptised in the “ fifteenth year of *Tiberius* was crucified in “ the sixteenth year of the same reign:” which opinion is ancient, and is more than once insisted on by him. I might add, that (n) the doxologie at the conclusion of this work is ancient and unexceptionable.

tum Gordiani, Ariano et Papo Consulibus, suppleti sunt anni ccxv. p. 70. b.

(k) *Vid. Not. ed. Ox. p. 70.*

(l) Fellus V. C. in notis ad Computum de Pascha, cujus S. Cyprianum auctorem credit, quique perducitur usque ad annum quintum Gordiani, observat, Chronicorum Scriptores res perducere ad annum aliquem insigniorem etiam paulo prae-teritum; idque in eo Opere videri factum, nimirum ad annum Gordiani Imp. ultimum. Verum auctor non ad ultimum Gordiani annum, sed ad ejus Quinquennalia respexit, quibus scriptores de more opera sua publicabant. Pagi Crit. in Bar. A. D. 243.

(m) Hi sunt apostoli, quorum sermonibus aedificati recog- novimus Dominum nostrum anno sexto decimo imperii Tiberii Caesaris passum, cum esset ipse annorum xxxi. p. 69. b. . . . quibus suppletis Dominus Jesus a nativitate sua baptizatus est a Johanne anno quinto decimo imperii Tiberii Caesaris; cujus anno sexto decimo passus est et resurrexit. p. 70. b.

(n) Ac propterea Deo Patri Omnipotenti, qui nos ad gra- tiam tantam vocavit, et divina sacramenta manifestavit, per Jesum Christum filium ejus Dominum et Salvatorem nostrum semper sine cessatione gratias agamus. p. 70. b.

A. D.

243.

If *Pagi* be in the right, that the *fifth year* of *Gordian*, mentioned in this piece, is the year of it's publication; this is an additional argument, beside the difference of stile, that it is not *Cyprian's*; it being probable, that he was not converted so soon.

1. Though I don't by any means suppose this to be a work of *Cyprian*, it deserves to be taken notice of on account of it's antiquity. And it is valuable for the testimonies it contains to some facts, as well as to the books of the New Testament, which I am now to observe.

*Four Gospels.*

2. This writer says expressly, that (o) there are *four Gospels*; or, as another copie has it, *Evangelists*; and *twelve Apostles*; and that the *Gospel is one divided into four parts*.

3. He has not mentioned the names of the Evangelists, but he has quoted words of the Gospels of St. *Matthew*, St. *Luke*, and St. *John*. I shall transcribe a few passages chiefly to shew the author's method of citing, and his respect for the scriptures in general.

(o) Et sic, per hanc multiformem trinitatem, et ipsae duodecim horae Evangelium unum in quatuor partes divisum ostenderunt, et tres menses per quatuor tempora, id est, per quatuor Evangelia, a Christo electos xii. apostolos nobis demonstraverunt. p. 69. b.

4. " These



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4. " These (p) are the days, of which A. D.  
 " the Lord says in the Gospel: *And except* <sup>243.</sup>  
 " *those days were shortned, there should be no* *Matthew.*  
 " *flesh saved.*" Matth. xxiv. 22.

5. " Of whom (q) *Simeon, a just man,* *Luke.*  
 " holding him in his hands said to *Marie,* his  
 " mother: *Behold this [Child] is set for the*  
 " *fall and rising again of many in Israel, and*  
 " *for a sign which shall be spoken against.*"  
 Luke ii. 28. 34.

6. " And (r) rightly said our Lord and *John.*  
 " master himself to the *Jews:* *If ye were*  
 " *Abraham's children, ye would do the works*  
 " *of Abraham.*" John viii. 39.

7. He has a remarkable quotation of the *Acts.*  
*Acts* in this manner: " From (s) *Joshua* the  
 " son of *Nun* to *Samuel* the judge, and priest  
 " of God, according to the blessed apostle  
 " *Paul,* who was taught by the Spirit of  
 " God, were fulfilled four hundred and fifty  
 " years." See *Acts* xiii. 20. This seems to

(p) *Ipsi sunt dies, de quibus ait Dominus in Evangelio:*  
*&c. p. 68. b.*

(q) *p. 69. a. b.*

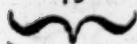
(r) *Et merito Dominus et magister noster dicebat Judaeis:*  
*&c. p. 67. a.*

(s) . . . a *Jesu filio Nave usque ad Samuelem judicem, et*  
*Dei sacerdotem, secundum Pauli B. apostoli sermonem, qui*  
*Spiritu Dei edoctus retulit eos implevisse annos ccccl. p. 67. a.*

shew

A. D.

243.



shew at once, that the *Acts* was esteemed a book of the inspired scriptures, and that it was well known: otherwise, the author would have shewn more particularly, where these words of the *apostle Paul* were to be found.

*Eph.*

8. He (*t*) says: "We are built upon the words of the apostles." Perhaps he refers to *Eph. ii. 20.* But whether he does, or not, this observation is worthie of our notice.

2 *Thes.*  
and  
*Revelati-*  
*on.*

9. "Which make, *says (u) he*, according to the Revelation, *a thousand and two hundred and sixty days*: in which days that *antichrift* will make a great destruction, and therefore no *Christian* will be able to offer sacrifice to God, because that most *wicked one* will begin to *sit in the temple of God*, and to *say to the ignorant, that he is God*: whom our Lord and Saviour *Jesus* will kill [or *consume*] *with the breath of his mouth, and destroy with the brightnesse of*

(*t*) See before note (*m*).

(*u*) — qui fiunt dies, secundum Apocalypsin, mille cclx. in quibus diebus ille Antichristus magnam faciet vastationem: et ideo tunc nemo Christianorum poterit Deo sacrificium offerre, quoniam ipse nequissimus incipiet in templo Dei sedere et ignorantibus se Deum affirmare: quem oportet Jesum dominum et salvatorem nostrum spiritu oris sui interficere, et praesentia adventus sui evacuare. p. 68. a. b.

" *his*

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“ *his coming.*” Here is a quotation of Rev. A. D. <sup>243.</sup>  
xii. 6. and a reference to 2 *Thes.* ii. 4. 8.

10. I forbear to insist on any other allusions to the books of the New Testament, or any expressions, that (x) may seem to intend the whole collection of them. He speaks of (y) *the holy and divine scriptures* in words, which may more directly relate to the *Old Testament*. But it can't be questioned, but he had an equal respect for the *New*; which contains the words of *our Saviour*, and of *our Lord and master Jesus Christ*, and his *Apostles*.

(x) . . . in quibus oportet primo Enoch et Eliam venire, et per suam prophetiam magnae multitudini evangelium, id est, Novum Testamentum confirmare. p. 68. a.

(y) Multo quidem non modico tempore anxii fuimus et aestuantes, non in saecularibus, sed in Sanctis et Divinis Scripturis, quaerentes invenire, Quisnam &c. p. 63. a.



*Additions and Alterations in the Second Part of the CREDIBILITY OF THE GOSPEL HISTORIE, &c.*

Vol. I.

p. 240. l. 10. 11. 12. ‘ But *Papias* in  
‘ the preface to his books does by no means  
‘ say, that (A) he heard, or saw any of the  
‘ holy Apostles:’

(A.) It is therefore still a question, whether *Papias* was a hearer of *John* the Apostle, (as *Irenaeus* seems to intimate,) or only of *John* the Elder. See this question considered by *Grabe Spicileg. T. 2. p. 26. &c. Tillemont Mem. Ec. T. 2. P. 2. St. Papias Note i. Pagi Crit. in Baron. 116. n. v. Basnag. Ann. 115. n. ix. Beausobre Hist. Crit. de Manichée &c. liv. 2. Ch. 2. p. 352. Note (2.)*

p. 255. after l. 19. 20. but he might have no particular occasion to mention him. *Add:* It ought however to be observed, that *Andrew*, Bishop of *Cesarea* in *Cappadocia*, who is (a) supposed to have lived at the later end of the fifth centurie, and to have flourished about the year 500. in the preface to his *Commentarie* upon the *Revelation* mentions *Pa-*

(a) *Vid. Cav. Hist. Lit. P. i. p. 379.*

*pias* together with others, who had bore testimonie to that book, in this manner :

“ But (*b*) we judge it needles, *says Andrew*,  
 “ to enlarge on the divine inspiration of this  
 “ book, to which so many blessed men bear  
 “ a credible testimonie ; as *Gregorie* the Di-  
 “ vine, and *Cyril*, and others more ancient  
 “ than they ; as *Papias*, *Irenaeus*, *Methodius*,  
 “ *dius*, and *Hippolytus*.”

(*b*) Περὶ μᾶλλον τῆ θεοπνεύστη τῆς βίβλου, περιττὸν μακύνειν τὸν λόγον ἡγάμεθα, τῶν μακαρίων, γεγενησθαι φημὶ τῆ θεολόγου, καὶ κυρίλλου, προσέτι δὲ καὶ ἀρχαιότερων, παππίου, ἐιρηναίου, μεθοδίου, καὶ ἱππολύτου, ταύτην προσμαρτυρούντων τὸ ἀξιόπιστον. *Andr. Proleg. ad Rev. p. 3. B. C. ad calcem T. 8. Opp. S. Chrysof. Ed. Morell.*

p. 302. at the bottom, after sacred writings. add the following paragraph.

There is another remarkable fragment of this writer in *Eusebe*; which may deserve to be placed here. *Eusebe* is speaking of *Nero's* persecution, and the martyrdoms of St. *Peter* and St. *Paul*. “ And, *says (c)* he, that  
 “ they both suffered martyrdom about the  
 “ same time, *Dionysius*, Bishop of *Corinth*,  
 “ assures us in his epistle to the *Romans*, writ-  
 “ ing in this manner : So also you by this your

(*c*) *Euseb. H. E. l. 2. c. 25. p. 68. A.*

“ so

“ so suitable admonition have joyned together  
 “ the plantation of the Romans and the Corin-  
 “ thians, which was made by Peter and Paul.  
 “ For they both coming to our city of Corinth  
 “ planted and taught us. And in like manner  
 “ going together to Italie, they taught there,  
 “ and suffered martyrdom about the same time.”

p. 303. l. i. *Read thus:* This is all I have  
 to offer at present (B.) from this writer.

(B.) See hereafter Ch. xxviii. numb. v. p. 661. numb. vi.  
 p. 662. See likewise Ch. ii. p. 58.

### Vol. II.

p. 509. l. 8. *after* ver. 8. . . . 16. *add:* In  
 the Adumbrations, upon the epistle of St.  
*Jude*, as we now have them in *Latin*, is an  
 observation concerning the modestie of the  
 writer: “ That (d) *Jude* did not stile him-  
 “ self at the begining of his epistle, brother  
 “ of the Lord, though he was related to

(d) Judas, qui catholicam scripsit epistolam, frater filiorum  
 Joseph, extans valde religiosus, cum sciret propinquitatem  
 Domini, non tamen dixit, se ipsum fratrem ejus esse. Sed  
 quid dixit? *Judas servus Jesu Christi*, utpote Domini, frater  
 autem Jacobi. Hoc enim verum est: Frater erat ejus, Jo-  
 seph. *Adumbr. in Ep. Judae. ap. Clem. A. p. 1007. Ed.*  
*Oxon. 1715.*

“ him,



“ him, but *Jude the servant of Jesus Christ,*  
“ *and brother of James.*” Which observa-  
tion may serve to shew, whom *St. Clement*  
took to be the writer of this epistle See  
*Matth. xiii. 55. Mark xv. 40.*

p. 540. l. 2. *after*, any longer upon them  
here. *add*: But beside the passages collected  
by those learned men from *St. Clement's* re-  
maining *Greek* works, there (e) is another  
passage in the *Latin* Adumbrations upon the  
first epistle of *St. John*, taken from some tra-  
ditions. Whether they were traditions of  
*Matthias*, or *John*, or some other, does not  
appear. Nor does *Clement*, perhaps, mean  
any written, but only some oral traditions.  
And the passage, or tradition, there men-  
tioned, supposeth the genuineness of *St. John's*  
first epistle.

(e) Fertur ergo in traditionibus, quoniam Joannes ipsum  
corpus quod erat extrinsecus tangens, manum suam in profunda  
misisse, et ei duritiam carnis nullo modo reluctatam esse, sed  
locum manui praeuisse discipuli. Propter quod et infert:  
*Et manus nostrae contrectaverunt de verbo vitae. &c. Adumbr.*  
*in 1 Joh. i. 1. p. 1009.*

p. 590. numb. xi. *after*, See 1 Cor. ch.  
xv. *add*: *Tertullian*, in his book of *Mo-*  
*nogamie*,

*nogamie*, computes (*f*) it to be about 160 years from St. *Paul's* writing this epistle to the time when he writ that book.

(*f*) Quum magis nunc tempus in collecto factum sit, [*Vid.* 1 *Cor. vii.* 39.] annis circiter CLX. exinde productis. *De Monog. cap. 3. p. 675. B.*

p. 597. l. 11. 12. *after*, as a part of scripture. *add*: If it were needful to say any thing more to confirm this argument, I might add, that we are expressly assured by (*g*) *Epiphanius*, that the epistle to *Philemon* was one of the ten epistles of St. *Paul*, which *Marcion* received: and, that there is a passage (*b*) in St. *Jerome's* works, which seems to shew, that he also understood *Tertullian's* words, as I have explained them.

(*g*) *Vid. Epiph. Marcionist. Haer. 42. n. ix. p. 310. A.*

(*b*) Et quoniam Marcionis fecimus mentionem, Pauli esse epistolam ad Philemonem, saltem Marcione auctore doceantur. Qui cum ceteras epistolas ejusdem vel non susceperit, vel quaedam in his mutaverit atque corroserit, in hanc solam manus non est ausus mittere; quia sua illam brevis defendebat. *Hieron. Prooem. in Ep. ad Philem.*

p. 618. l. 14. *after*, from the *Jews*. *add*: *Lactantius* (*i*) has a like thought.

(*i*) Ita Diaboli satellites facti, ut haberent solatium perditionis suae, ad perdendos homines se converterunt, quos ut tuerentur,

tuerentur, advenerunt. *Laſant. Epit. cap. 27. p. 42. Edit. Pfaff. Conf. Orig. in Num. Hom. xiii. n. 7. p. 320. 321. T. 2.*

p. 619. l. 10. *after*, *John* the Apoſtle and Evangelift. *add*: It is ſuppoſed by ſome learned men, that (l) *Tertullian* has alluded to the diſputed text, which we have in 1 *Job*. v. 7. I have put his words in the margin.

(l) Ceterum de meo ſumet, inquit, ſicut ipſe de Patris. Ita connexus Patris in Filio, et Filii in Paracleto, tres efficit cohaerentes, alterum ex altero. Qui tres unum ſunt, non unus. Quomodo dictum eſt, Ego et Pater unum ſumus; ad ſubſtantiae unitatem, non ad numeri ſingularitatem. *Tertull. adv. Prax. Cap. 25. p. 657. C.*

p. 679. l. 6. *after*, calls himſelf a *Chriſtian*. *add*: *Ephrem* the Syrian (m) made good uſe of that Dialogue of *Bardeſanes*. The ſame *Ephrem* (n) affures us, that our author compoſed a hundred and fifty pſalms in elegant verſe, in imitation of *David's* Pſalter.

(m) *Vid. Aſſeman. Bibl. Orient. T. i. p. 124. 125.*

(n) *Varia Bardeſanis ſcripta hoc loco commemorat S. Doctor, quae ex Sozomeno et Theodoreto nos ſupra indicavimus: et addit, ab eodem centum et quinquaginta pſalmos eleganti carmine fuiſſe elaboratos ad imitationem Pſalterii Davidici. Aſſeman. ib. p. 132. n. 53.*

p. 756. l. 14. *after*, and *Iſrael.*” *add*: I ſhall put in the margin (o) a paſſage, ſuppoſed

(o) Πλὴν ἐκ τῆς δῆμης παλῶς αὐτῶν ἴσονται γυναῖκες.] Προσέτι  
N n n



posed to be *Origen's*. The learned reader will be pleased to consider, whether it serves to give light to these, or any other passages of our *Testaments*.

ἐν ὁ θεὸς πλὴν τῆς ἐσθῆς καὶ τῆς λευῆς, μὴ ἐξεῖναι ἀπὸ φυλῆς εἰς φυλὴν συνέπτεσθαι, ἵνα μὴ ξένον τῷ σαλῦρος δειχθῇ ἄνωθεν ἐρχόμενον, τὸ βασιλεὺς καὶ ἱερεὺς καὶ τὴν τάξιν μαλχισεδ.κ. *Orig. Select. in Num. xxxvi. 6. T. 2. p. 274. F.*

p. 774. l. 17. *after*, labourer in confirming and encreasing it. *add* : It will not be disagreeable to the reader to see, without the trouble of looking for them, a few passages of ancient *Christian* writers, who apply that text of *Genesis* to *St. Paul*. I therefore put in the margin one passage of (p) *Origen*, and another of (q) *Theodoret*; both which are very much to our purpose.

(p) *Benjamin lupus rapax ad matutinum comedit, et ad vesperam dabit escam.* Benjamin ille nunquam fuit lupus rapax; Benjamin ille nunquam ad vesperam dedit escam: sed is qui natus est ex tribu Benjamin, Hebraeus ex Hebraeis, iuxta legem Pharisaeus, circumcisis octavo die, Benjamin praedicabatur, lupus rapax ad matutinum comedens, quando juvenis fuit; et in vesperam dans escam, quando credens spiritalem praebeuit cibum a se ecclesiis institutis. *Orig. in Ezech. Hom. iv. p. 631. 932. Op. Lat. T. i. Basil. 1571.*

(q) Εἰδέναι δὲ χρὴ, ὥς τινες εἰς τὸν θεσπέσιον παῦλον τήνδε τὴν προῤῥήσιν ἔλκυσαν· λύκῳ γὰρ δίκην ἐλυμάνειο τὴν ἐκκλησίαν κατὰ τὰς οἰκίας ἐισπορευόμενος· ὕστερον δὲ τὴν πνευμαλικὴν τροφὴν τῇ ἐκκλησίᾳ διέδωκε. *Theodoret in Gen. Qu. cx. Op. T. i. p. 77. B.*

p. 814. l. 16. *after*, spoken of under that title. *add*: If our conjecture is not approved of, we must suppose that Dialogue to be lost, which is the opinion of (r) *Fabricius*.

(r) Disputatio uberior Petri et Apionis Eusebio memorata et Hieronymo intercidit, falliturque Oudinus, [de Script. Ecc. T. i. cap. 22.] qui eam a Cotelario sub nomine Clementinorum editam esse sibi persuasit. *J. A. Fabric. Cod. Apocr. N. T. Part iii. p. 603. Hamb. 8vo. 1719.*

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p. 227. *after* l. 8. *add a new paragraph thus.*

10. The conclusion of that work is admirable. Says *Origen*: “ These (s) things I have  
 “ written unto you according to my ability,  
 “ praying likewise that they may be of some  
 “ use to you in the present combat. But if  
 “ the abundant knowledge of the mysteries  
 “ of religion, with which you are favoured,  
 “ especially in your present honourable con-  
 “ dition, afford you better counsel, and more  
 “ effectual to the purpose, insomuch that  
 “ you cannot but look upon what I have  
 “ offered as childish and contemptible, it is  
 “ no more then I could wish. My aim is

(s) *Orig. Exh. ad Martyr. p. 310.*

“ not, that you should obtain the crown by  
 “ my assistance, but by any means what-  
 “ ever. And may it be obtained by what is  
 “ most divine and excellent, and surpassing  
 “ all human capacity, the words and wis-  
 “ dom of God.” \*\*

\*\* When the above paragraph is inserted, the following number should be made 11.

p. 253. l. 20. 21. 22. 23. 24. 25. and part  
 of 26. But (C) my good friend cannot sup-  
 pose the tradition, *and what follows.*

(C) *But my good friend cannot suppose the tradition, that this was one of Paul's epistles, to have been constant and universal till Origen's time: or that he was the first person in the Christian world, who made a question, whether this epistle was writ by Paul.]* I have received a letter from Mr. Hallett, in which he assures me, that I have mistaken his meaning. He does not intend by *ancients* such as were before Origen, but he spoke of such as were *ancients with respect to Origen*, that is, at least such as were dead before the year 184. in which he was born; who therefore must have conversed with the apostles, or at least with their immediate successors. What Origen says seems to him to be this: “ There are traditions, that ascribe the epistle to the  
 “ *Hebrews to Clement or Luke.* But the ancients, who lived  
 “ before the said traditions, speak of the epistle as *Paul's.*  
 “ Those ancients, as Mr. Hallett argues, should be believed,  
 “ rather than modern traditions. As Origen speaks in general  
 “ of *the ancients*, he seems to mean, that they had one com-  
 “ mon universal tradition, that it was *Paul's* epistle. The  
 “ other traditions began among those that were modern with  
 “ respect to Origen. And then the ancient tradition ceased to be  
 “ universal.” So Mr. Hallett. For upon consulting him  
 again he has approved, and even desired, that this note should  
 be



be inserted here. And certainly he has a right to explain his own terms. For my own part, I am still of opinion, that by *the ancients Origen* means some only, or many of the ancients, not all. And must refer to what I have sayd already.

p. 262. l. 13. 14. and part of l. 12. and 15. read thus : . . . . where (t) the same words are mentioned again, *faith without works is dead* ; without saying, whence they are taken : intimating however, that the sentiment itself, or the writing where it was found, was not admitted by all, as of authority.

(t) . . . ε συγχωρηθὲν ἀνὸς τῶν παρὰ δεχομένων τό· πῖς  
χαρὶς ἔργων κατὰ ἴσιν. in Joh. T. 21 p. 294. C.



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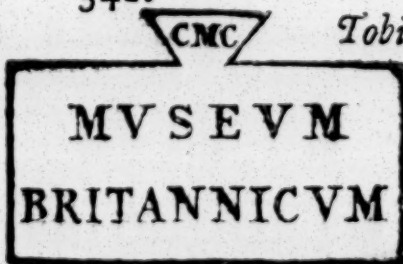
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